A TREATISE OF THE CORRVPtion of Scripture, Councels, and Fathers, by the Prelates, Pastors, and Pillars of the Church of Rome, for maintenance of Popery and irreligion.

By THOMAS IAMES,

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Together with a sufficient answere vnto *Iames Gretser*, and *Antonie Possevine* Iesuites, and the vnknowne Author of the Grounds *of the old religion & the new*.

Diuided into V. PARTS.

AT LONDON,
Printed by H. L. for *Mathew Lownes*, and are to be sold in Pauls Church-yard, at the signe of the Bishops-head. 1612.

VERITIES
OF THE CORRUPT

TO THE MOST REVE-rend Father in God, *George*, by Gods *prouidence Archbiſhop of Canturbury*, Primate and Metropolitane of all *England, and one of his Maieſties moſt honourable* Priuie Councell.

THE fruit of my ſmall labours, and the labours of ſome fewe yeares, I here preſent vnto your *Grace*; to whom they doe of right belong, and are moſt deſeruedly due, for many reſpects. They were begunne, not without your *Graces* knowledge, ſome fewe yeares paſſed; continued with your *Lordſhips* moſt honourable fauour, and liberall beneficence; and ended as I truſt to your good liking. Your *Grace* hath long and zealouſlie expected a

Reformation of the Auncient Fathers workes, either negligently, or fraudulently put-forth by the Aduersarie; and that the triall hereof, some of our men would vndertake in *Gregorie*, lately put out at *Rome*, or some such other Booke. The triall hath beene made, not onely in *Gregorie*, but in *Cyprian* also of the *Roman* Prints, collated with sundry good *Manuscripts*: and according to your *Graces* learned obseruation, wee finde, *that the workes of the most auncient, are daily depraued by this sinfull and deceitfull Romish brood.* The errours, not onely of the Print, but the falshood of the Papists, in *Gregories* workes of *Rome*, are collected, and gathered togither into one volume; and shortly to be published, hauing first passed your *Graces* censure: those of *Cyprian* shall not be long after. But before the Edition of these two Books in Latin, I haue thought it not vnmeete to addresse this small Treatise vnto your *Lordship*, written in English for the benefite of my poore seduced country-men: who are perswaded by the Priests and Iesuites, that there is no such matter; and that their bookes are freest from corruption, and minds from falshood; that Protestants are guilty of

this

this crime, and sundry others. But as S. *Austen* obserued of Hereticks, that they were shamelesse and impudent, without foreheads, not casing what they said: so is it with the Papists, they doe not onely impudently deny, but wickedly translate the crime frō themselues vnto others. For, if forging of false Treatises, or corruption of the true, changings of Scripture, or altering of mens words, contrary to their meaning, be certaine notes of heresie: how hereticall then must the Church of Rome bee, wherein this doctrine of corruptions is both openly taught and professed? as their *Indices Expurgatorij*, the Printing of the Fathers workes, at Rome, and the euidence of the Fact doe plainely declare. All which is plainely shewed in this small Treatise, and whatsoeuer else doth tend thereunto. My desire is, to remoue and preuent the *Papists* obiections, to satisfie the ignorant, to answere for my self; lastly, to proue by the euent, that *Rome* is *Babylon*, the *Pope Antichrist*, and that it is not without cause, that the word [a] MYSTERIE is ingrauen in the Popes Triple Diademe, (as those that doe know it haue te-

Frontem Hereticorum non esse frontem.

These are true Notes of a false Church, in the iudgement of *Possevin*, and other learned writers of their side.

[a] *Iames Brocard* a *Venetian*, that wrote a Com. on the Apoc. aboue 60. yeeres agoe, auoucheth it for a certaine truth: and of late yeares, one *Friar Francis a Celestine Monke*, at the time of his conversion vnto the Reformed Religion in the Church at *Vendome* the 28. of Ian. 1601. professed openly that hee had seene it in Pope Clements Diademe set in pretious stones; the like hath beene confirmed by sundry Dutchmen reporting it at Oxford, that had beene at *Rome*, and not much denied of my certaine knowledge by one of their greatest Iesuites here in England.

stified),

stified) a certaine marke of that great Mystery of Iniquitie and Abhomination of Desolation, sitting in the holy Place. The bringing of Questions of faith vnto matters of fact (wherein the sight of the bookes may determine the Question, and the eyes of the simple Reader may be meet iudges) I haue euer deemed the readiest way to compound the controuersies of these times. Yf the Papists bee able to answere for themselues, let them shew forth better euidences: or if they cannot, why should they not yeeld vnto a knowne truth? against which, the malice of Sathan, the Mystery of iniquitie, the Policie of the Inquisition, nor the gates of of Hell shall euer bee able to preuaile. I will conclude, with your *Graces* words, taken out of your learned Booke against *Hill*: *Haue the Papists, and do they so crake of the Fathers Works euery-where, & are they now forced to raze them, and pare them, and blurre them, els they cannot vphold their irreligion? This is the case, of which I desire all my weake and abused countrimen to take notice.* Thus your *Grace* long since hath begun most carefully to discouer the diuelish Policie of the common Aduersarie: we that follow, are incouraged, by your worthy example, to goe

onward

onward in the ſame diſcouerie. And I doubt not, but by Gods ſingular Prouidence, your *Grace* hath been aduanced vnto this great dignitie, for ſome ſpeciall good of the Church: in preſeruing the workes of the Auncient Fathers, Greeke, and Latine intire; or reſcuing thoſe that are decayed, from the iniuries of times, or men, maugre the *Clementine Colledge*, or *Vatican Print*. Which hath imboldned mee to conſecrate my Labours preſent, or to come, togither vvith my ſelfe, wholly, at your Graces diſpoſition, for the Church or Common-wealth: praying alwaies for your Lordſhips health, as for the common good; reſting both now and euer,

Your Graces humbly

deuoted Chaplaine

THOMAS IAMES.

ward in the same direction. And I doubt
not, but by God's singular providence, your
Grace hath been advanced unto this great dig-
nity, for some special good of the Church; in
declaring the works of the Ancient Fa-
thers, Greeke, and Latine both: correcting
those that are decayed, from the injuries of
times, or them, that pervert the doctrine of
Natural Truth. Which hath imboldned me
to consecrate my Labours present, or to come,
together with my selfe, wholly, at your
Graces disposition; for the Church or
Common-wealth: praying always
for your Lordships health, as
for the common good, re-
maining both now and
ever,

Your Graces humbly

An Aduertiſement to the Chriſtian Reader.

CHriſtian Reader, there are ſome things whereof thou maiſt pleaſe to be aduertiſed, for the better vnderſtanding of that which followeth in proceſſe of this booke: wherein a man may eaſily erre, if his vnderſtanding bee not ledde, or guided by ſome fewe generall obſeruations, as being to paſſe through ſuch an huge Ocean, wildernes, or world of matter, neuer yet largely treated of; onely pointed out or diſcouered by others. I know, how vnable and weake I found my ſelfe at the firſt, to vndertake ſo long, tedious, and troubleſome a iourney: but thankes bee vnto the Lord Ieſus, when I thought my ſelfe leaſt able, I found my ſelfe moſt ſufficient; when other meanes failed mee, Gods grace did inwardly aſſiſt and incourage mee: and to conclude, as the bleſſed Apoſtle [a] *Saint* Paul *ſaid,* When I vvas weake, than was I ſtrong. *In confidence therefore of Gods exceeding goodnes, grace, and fauour, and nothing truſting to my owne merite, or worth, hauing now at the length ouercome all the difficulties, paſſed theſe almoſt vnpaſſable mountaines of* Arabia, *fully trauelled this vaſte wildernes of* Sin, *I haue thought it my dutie to leaue certaine landmarkes behind mee, for their direction which ſhall come after. The whole booke (as you may perceiue) is reſolued into fiue Parts: each part hath his proper office and function. The firſt ſhewes the* Baſtardie of the falſe; *The ſecond, the* Corruption of the true Fathers; *The third,* The ſundry varieties and contrarieties of their Bibles; *The fourth,* The open or ſecret vvrongs done vnto Fathers, auncient, middle aged, or moderne writers, by the Papiſts, *chiefly in their* Indices Expurgatorij; *Fifly and laſtly,* Particular remedies againſt theſe ſeuerall diſeaſes, vvhen and how to bee applied, togither vvith the

[a] 2 Cor. 12, 10.

vse, profit, and commoditie of the auncient Manuscripts.

Touching the 1. *Part note these few things. First that there are* 187. *diuers Treatises which are shrewdly suspected, if not plainly conuicted of forgery by the Papists themselues. I follow herein the iudgement of their best learned vvriters, most esteemed in their times; such as* Bellarmine *and* Baronius *Cardinals*, Possevin *and* Gretser *Iesuites*, Sixtus Senensis *of the order of the Preachers*, Angelus Roccha *an Eremite*, Pamelius *a Monk, and sundry others: sometimes (though seldom) I name* Erasmus, *and follow his censure, very sparingly, because the Papists cannot endure him nor his bookes.* [a] *They disclaime him for a Papist, and say hee vvas an Apostata: I am sure hee defended the Religion then openly maintained, against* Oecolampadius, Melancthon, Martin Luther, *and others, vvas accompted in the bosome of the Church, and saluted by the name of* [b] *Sonne, by* Adrian *the sixt, and* Leo *the tenth, Popes. He was accused for an hereticke, especially for a* Lutherane: *but* [c] *seeing his Apologie satisfied the Pope in his life time, why should Papists traduce him now hee is dead? God made him an especiall instrument of his glorie, and though hee vvere both in heart, and in outward profession a Papist; yet God made him write against the abuses of Poperie, rather than against Poperie it selfe. For (as himselfe reports it) Hee did* [d] Magis clamare in eos qui Pontificum auctoritate abutuntur, quam in ipsos Pontifices, Rather taxe the abuses of the Religion then professed, than censure the Religion, *vvherein hee both liued and died. But if all this will not satisfie them, nor a great deale more which might bee vrged in that behalfe, out of his large volume of Epistles; leauing* Erasmus, *let them consider of the rest, that were vvithout all question resolute Papists: how the best of them, and chiefly* Bellarmine, *are driuen to censure these Treatises, and yet are inforced to make vse of them now and then, vvill they nill they, vnlesse they should betray the Cause; although farre better it vvere, that the Cause should bee vtterly forsaken, than maintained by such lewd, vvicked, vntrue, and vnsufficient meanes. And yet what more ordinarie, than to abuse the simple*

Reader

[a] Yet Dor Bishop doth acknowledge him in most points to be theirs.

[b] *Dilecte fili salutem & Apostolicam benedictionem.*

[c] *Quod scribis vereri te, ne aliorũ odijs & insusurrationibus Lutherana fallitionis nomine sis nobis suspectus, bono in hoc te animo esse volumus: —viros doctos quanto scimus excellentiore doctrina præditos, tanto videmus esse inuidiæ morsibus magis obnoxios. Ep. Adriani P. 6 Lib 23.*

[d] *Lib 6. Ep. Erasmi Mart. Luthero. Pag. 245.*

Eant procul a fidelium cœtu — longeque longius exulent à Catholico Orbe, qui quæ corruere videntur, mendaciis suffulcire nituntur. Bar. To. 7. pag. 154.

Reader by the frequent citation of Clement, Abdias, Linus, Dionysius, Cyprian, Ambrose, Augustine, Hierome *and the rest, when no one scrippe, or script of any of their writings is alleadged: and yet* Coccius *their Muster-maister, hath beene bold to set downe the age vvhen euery one of these Fathers lined, vnto those Bastard Treatises vvhich themselues neuer saw.*

Secondly, in the Catalogue *of these many Treatises, which are censured by their owne men for counterfet and base stuffe, not fitte to bee mentioned the same time that the Fathers are named, I omitt their diuers* Liturgies *of* Basil, Iames, Chrysostome, *or any other; or the* [c] Acts of Andrew, Peter, *or the* gospels of Thomas & Bartholomew, *and many such impostures. I beginne vvith* Abdias, *vvhich lined in the time of* S. Paul, *and ende vvith* Isidore, *that lined not long after the time of* S. Gregorie; *and this part doth not comprise all Treatises of the Fathers, that lined within the sixe hundred yeares, condemned by Papists: I vrge onely those, vvhich I finde cited by them, either directly or indirectly, in their bookes of controuersie, especially vvhen they are brought* ad faciendum populum, *alleadged before the simple people, to gaine credite and reputation vvith them.*

[c] Condemned by Baronius.

Thirdly, in my quotations, for breuities sake, I cite not the Booke, Chapter, and Paragraphe, as most men vsually doe; but the Booke, and the Page, of such or such Editions, which are precisely noted in a [c] *Table by it selfe: and for the authorities, I haue put this difference betweene them; some haue letters, some haue none, placed directly ouer the figures. Such as haue none, doe indirectly appertaine vnto some controuersie, or other: the others, directly concerne such or such points controuersed betweene vs and the Papists; and some counterfet bookes, as* Clements Constitutions, & Dionysius Cœlestial Hierarchie, *doe fully proone almost all points of Poperie, if they vvere not disproued, by sundry learned men on their side. I know it vvill bee replyed, that* Delrius *the Iesuite, hath rescued* Dionysius *from out of our hands, and that others vvill bee ready to doe the like, for* Clement, Abdias, *and the rest: but the Iesuit* Delrius *hath written*

[c] In the later end of this Treatise.

copiously, but not sufficiently, in defence of S. Dionyse; as shall when time and occasion doth minister fit opportunitie, be farther showed: the rest may bee defended, by some; but there will neuer bee vvanting others, of their owne profession, that will vnmaske their villanies, pull off their vizards from their faces, and discouer their shame vnto the eye of the vvorld. And vntill the Pope shall call a Councell of the best learned men, as Gelasius sometimes did, and determine precisely and definitiuely, vvhich are the true natiue workes of the Fathers, which the false: you shall haue arma armis, et pila minantia pilis, Papist against Papist, Bellarmine against Baronius, Baronius against Possevine, still at oddes, and different in opinions. Would God they were once agreed, which to take, and which to refuse.

Est enim Arbiter Scriptorum omnium Rom. Pontifex. Baron. To. 6. pag. 452.

Fourthly, besides such Treatises as are censured by Papists, (vvhich no doubt vvould bee partiall enough in censuring as fewe as might bee) there are aboue twice as many Treatises, vvhich our best learned Protestants, and most iudicious Writers haue chalenged of corruption, by such pregnant circumstances, as Sixtus Senensis one of the best iudgement amongst them, hath chalked out vnto vs in the ende of his fourth Booke; where hee proueth these two points, very pythily and briefly: First, that diuerse Treatises haue beene counterfeited in the names of the auncient Fathers: Secondly, how they may bee discerned, descried, and discouered. Againe, these Treatises (whereof no one is here mentioned) are reserued for some fitter opportunitie, vvhen God shall giue grace to perfit that worke; vnlesse some other that is better able to vndergoe this bookish burden, shal preuent me: which I wish, and withall promise to giue him the best directions I can.

Pag. 325.

Fiftly, vvhere I shew that these 187. Treatises are censured by Papists, and yet vrged for maintenance of Poperie; I imply not, that all those that alleadge them, vvrote since these grieuous censures, and heauy doome passed vpon the Bookes (for diuerse Workes vvere compiled, when no such censures vvere dreamed of; the Authours liued many hundred yeares before, as Gratian, Aquinas, Peter Lombard and Nicholas Lyra:) but,

that

that vvhich I inferre is, that vvhatsoeuer accompt the learned Papists make of these, and the like Treatises now, because they haue bin proued to be very counterfeits: yet they haue been heretofore, and are still vrged to the people by the Priests and Iesuites, for sound prooses, auncient bookes, and most Diuine Treatises; vvhen they vvere indeede vvritten by some beggarly Friar, or lowsie Monke or other, without either shame or honestie.

Sixtly, these Bookes haue vvandered vp and downe, in the names of those auncient and graue Fathers of the Church, whose Titles they doe beare. An argument whereof vvee haue, in that they are cited vnder their names, by Gratian, Aquinas, Peter Lombard, *and others: but it is furthermore better demonstrated out of their and our auncient* Libraries; *vvhere by confession of the Aduersarie, or due proose of our side, it is apparent, that the Bookes vvhich carry manifest tokens of forgerie with them in the iudgement of the best learned Papists, are extant in other mens names, and intituled vnto the auncient Fathers of both Churches, which neuer saw them. Whence are deduced these fewe Corollaries: that these Treatises haue beene forged by Papists, and not by Protestants, whose Religion vvas not* s *heard of (say they) vntil of late yeares. Secondly, that their Religion and Church being built vpon such vveake proofes, must needs fall vvhen the vvaues of disputation shall arise, and the vvindes of contention blow; for it is built vpon the sand, and not vpon the Rocke of the Scriptures. Thirdly and lastly, that the Papists cannot auoide the blame and shame of the vvorld, for suffering Gods people to bee so long abused vvith copper in steed of Gold, and water in steede of Wine: and albeit they should decree vvith ioint consent, to register all these Treatises in their Catalogues of Bookes forbidden (vvhereof wee see more reason than hope) their state being as it is, alwaies iarring, and the bookes so profitable vnto them) yet what recompence can they make, to so many poore soules, as haue beene hitherto perswaded by these slender motiues, to imbrace their Religion? who if they had knowne as much as wee doe, namely that the autho-*

s They drew their pedigree, no higher then frō *Luther. Math. Kellison in his Survey. pag.* 114.

authorities alleadged vvere produced out of no authentique records, but came out of ſome Monkiſh forge; they vvould haue vvillingly deteſted their Religion, and auoided their corruptions.

Laſtly, vvhere it may bee obiected, that Proteſtants, as well as Papiſts, doe make frequent vſe of ſome of theſe Treatiſes; and doe cite them as theirs in their Bookes: as the Commentaries of Saint Hierome, and Saint Ambroſe, vpon the Epiſtles of Saint Paul; *I anſwere, that it is not to bee marueiled, if ſome of our learned Proteſtants, (admitting the bookes vvere vvritten by them vvhoſe names they doe beare,) doe thence produce teſtimonies againſt you. For, theſe old Treatiſes may ſerue as vvell for vs, as for you; according to that axiome in the Law,* [g] Teſtem quem quis inducit pro ſe, tenetur recipere contra ſe: *you haue produced them for your owne benefit; and therefore in reaſon you cannot diſallowe of them now, though it bee to your great hinderance. But happely it may bee ſaid in your defence, that if theſe Treatiſes had beene forged by* Monkes *and* Friars (*as is ſuggeſted*) *how then commeth it to paſſe, that there are ſo many ſentences found in them, vvhich doe mainely croſſe the doctrine of the Papiſts? if they had beene forged by them, they vvould not haue beene ſo fooliſh, as to haue left any ſuch vveeds growing, that might haue infected the mindes of the ſimple Reader. This is an infallible token, that they neuer came out of their forge: for if they had had the penning of them, they ſhould haue contained an abſolute forme of Poperie in them. It is anſwered, that this vvere true, and the obiection vvere ſomething dangerous, if Poperie vvere ſo auncient as they beare men in hand, or that the Papiſts vvere fully agreed vpon euery Article of their Religion; but to this day they are not, nor euer are likely to come to an agreement for ought that I ſee: and therefore, no marueil, if they vvrite one againſt another, and in ſome points or other ioine vvith the Proteſtants: And vvere it not, that they are kept in vvith a ſtrong hand, and reſtrained with the power of their bloudy* Inquiſition; *they vvould, both Prieſts and*

[g] Spec. Tit. de teſti. §. 10. nu. 6. Tindar. Tracta. de teſtibus part. 3. cap. 1. nu. 8.

and Iesuites freely accord vvith vs, in many points, vvherein vvee doe now mainely differ from them. God send them once the knowledge of his truth, and the light of his Gospell to shine vpon them, vvhich sit in darknes, and the shaddow of death, that they may not bee throwne into vtter darknesse, vvhere is vveeping and gnashing of teeth. And thus much I thought good to note, by vvay of obseruation vpon the first Part.

Concerning the Corruption of the true Fathers; vvherein is the greater danger; because the Corruption may spread farre and wide, before euer it be espied, I shall desire the Christian Reader to obserue,

First, that I take the vvord Fathers, in a large and liberall sense, extending it as farre as [k] Gregorie de Valentia stretcheth it, vnto the best learned of all ages: and albeit, there bee very fewe places chalenged by mee, vvhich are not corrupted, in the vvorkes of the Fathers of the Primitiue Church: yet I thought good to adioine vnto these, some fewe Texts corrupted, of later and middle-aged vvriters: as vvell to manifest the beginning, continuance, and progresse of their corruptions throughout all ages; as also, because they vvere such famous Corruptions, as could not vvell bee passed ouer in silence.

[k] Doctores sunt quos iam inde à temp. Apostolorum, varijs aetatibus Ecclesiâ tanquam Patres veneratа est ac fidei Magistros. Greg. de Val. l. 8. c. 8. Pag. 90.

The second thing that I vvould pray you to obserue, is, that I take not vpon mee, to note all their literall corruptions, vvhich either my selfe haue obserued, or others haue noted vnto mee: that vvere to fill the world vvith huge volumes, and to deliuer the places not by Decades, as now; but by Centuries, or Chiliads: but so many are noted of each kinde, as may serue to informe your vnderstandings, in that great Mysterie of Iniquitie; and that you may descry the Lyon of Rome by his paw, and learne to detest all such Romish corruptions.

Thirdly, I haue taken my obseruations from sundry of the best learned Protestants; amongst whom I must euer remember, as my most Honourable Patrone, and chiefe encourager, the Right Reuerend Father in GOD, the Lord Bishop of Winchester: by vvhose speciall meanes, next vnder God, I may

D^or. Bilson.

1.Cor.15,10. ſay vvith the Apoſtle, for that ſmall knowledge which I haue of their ſundry foule corruptions, I am, that I am. His learned bookes vvere my beſt directors, throughout the vvhole courſe of my ſtudies, to draw them vnto the ſtudie of Antiquitie: vvhich euery man commends, but fewe ſtudy (the more is the pitie) in this Age, vvherein it is requiſite, that vvee beate the Papiſts, vvith the forcible vveapon of Antiquitie, and driue them out of the ſtrong Forte of Fathers, and auncient vvriters, vvhich they haue ſo long time by violence and iniurie, held from vs. Now although diuers learned men, haue noted theſe places of corruption: yet (as you may perceiue,) I haue not relyed vpon their bare authorities; nor preſſed the places farther, than I ſaw iuſt cauſe, and good vvarrant, eſpecially out of the Parchments: vvherein I haue contented my ſelfe vvith one, two, or three Manuſcripts; becauſe this labour, if it vvere proſecuted as it ſhould, vvould require longer time, and more help, (the bookes being as farre diſtant, that I ſhould vſe, as Cambridge and Oxford, Oxford and Yorke): but if it ſhall pleaſe God, that the great Worke of the collation of the Latine Fathers, ſhall goe forward (the ſtay hath beene the vvant of men, and meanes: and chiefly, becauſe ſo great and vvaightie a buſines as this, is not to be vndertaken lightly, or vnaduiſedly, without approbation of thoſe that are in authoritie) in this kinde ere it bee long, there will be good ſatisfaction giuen.

The fourth and laſt thing obſeruable is, that vvhereas I haue noted certaine literall corruptions, in the Bookes of Queſtions going vnder Saint Anguſtines name, and the vnperfect vvorke vpon Saint Mathew, (commonly aſcribed vnto Saint Chryſoſtome) both vvhich are Regiſtred in the firſt [k] part amongſt the Baſtard vvorkes of the Fathers, and ſo likewiſe of the reſt, and yet the Title of this ſecond Part is the Corruption of the true; both Titles may bee vvell enough reconciled, beeing diuerſly conſidered. For if vvee conſider them, as Saint Auſtens, or Saint Chryſoſtomes Bookes, they are Baſtard, and counterfeited Treatiſes: but otherwiſe, they are auncient Treatiſes, and truely vvritten, by learned men, though vvee

[k] Tract. 147. & 173.

knew

know not their ages, and names: and if they had beene penned by later men, yet what reason haue Papists, to alter and change their words at their pleasure?

The third Part is about their different Edition of their Vulgar Bibles; *vvhich containes in it an Abridgement of my greater* [l] *Booke in Latine: vvhere you may obserue in like manner,*

First, that the differences are, in themselues considered, of no great consequence; but in regard of the Papists, and prerogatiue of the Scripture, they are such, that he that addes or takes away ought from them, vvillingly and vvittingly, is guiltie vnto himselfe of damnation. For the Scripture, no man doubts, that hath read the booke [m] *of* Deuteronomie, *and the* Reuelation *of* Saint Iohn. *And for the Papists, let one speake for all,* Gregorie Capuchine the Inquisitor of Naples, *for the rest; hee saies,* it is a generall rule amongst them, to burne such Bibles as are defectiue (*hee might as vvell haue said or superfluous*) in the Text; *and if the Bookes bee to bee burned, hee that authorizeth them shall be in danger of a Councell at the least; and by the instance that hee giues, Pope* Clements *Bibles are adiudged to the fire: an audacious part of a poore* Capuchine, *to censure so great a person as the Pope.*

Secondly, that the speciall motiues of publishing this Treatise, were these three: the first, because it is a matter of faith, to appoint what is Scripture, and vvhat is not; vvhich, Pope Sixtus *taking vpon him to determine, sitting in his chayre, hath foulely erred: so that it appeares by this, that their conclusion is false;* that the Pope cannot erre in matter of faith. *The second, because the Papists are ready to* [n] *oppose, and obiect still vnto vs our different Translations of the Bibles, vvhen there may bee very good reason giuen out of the Originals for both readings, little considering their owne grosse errors, and palpable absurdities, in the setting forth of their two Bibles, authorized by two Popes, vvithin two yeares; vvhich to reconcile is a matter altogither vnpossible: and to indure, likewise intolerable. I vnderstand by our* Diuines of Doway *that they meane*

[l] *Bellum Papale.*

[m] *Deut.* 12. 32. *Apoc.* 22, 18

Biblia defícientia in Textu, semper comburo & facio experimentũ tertio cap. Gen &c. Greg. Capuc. *Tertio cap. Gen. vbi lego in sudore vultus tui, vescéris pane donec, & non — vescéris pane tuo —: ego continuo transeo ad ipsam non censurando, sed igniendo. Ib.*

[n] *Non sunt Editiones nostræ sicut Editiones illorum, & inimici nostri sunt Iudices.* Bell. De verbo dei Pag. 270 in 8°.

[n] In their Preface before the Bibles.

to haue about vvith vs, for the Corrections of the Bishops Bible. I vvould they vvould bee pleased, first to answere for themselues, and their two Popes; and then let them obiect vvhat they can against vs, for changing and altering some fewe vvords in the Bible, and they shall bee answered vvith reason. An other motiue that hath prouoked mee to the vvriting of this argument, hath beene a pretended answere of Iames Gretser, vnto my Bellum * Papale. It vvas fitte his reasons should bee answered, though his scurrilous iests, and ° reproachful speeches deserue no better answere then that ᵖ of Salomons foole. If it be demaunded vvhy I vvrote not in Latine, that hee might vnderstand so much, and answere for himselfe, I vvould haue the vvorld to know, that first this Booke is vvritten for the benefite of my countrymen onely, being thereunto prouoked, by the Papists continuall vpbraiding of our men ᵠ vvith corruption of Scripture, Councels, and Fathers, in all their writings; and published at the Request of diuers persons of both sexes, that vnderstand not Latine: and lastly, occasioned by the ʳ Authour of the Grounds of the olde Religion, and the new, vvhich writ against mee in the vulgar language; vvhose Booke as much as concerned me, I haue answered in my second part, and second place. Secondly, this Booke shall hereafter, and very shortly come forth in Latine, if it shall bee thought meete by them that are in authoritie, and haue the ouer-sight of Bookes. Quod differtur non aufertur: although my stile in Latine bee not very good, (each man hath his proper gift of God: let no man vpbraide his brother) yet I hope I shall finde words enow to expresse my meaning; and all that I desire, is, To be vnderstood.

Lastly, I haue vsed, for the most part, the olde Translation of the Bible (which was done many hundred yeares agoe) because it rendereth the Vulgar Latine, as then it vvas, almost vvord for word.

In the fourth Part, there is not much to bee obserued, besides the order: which if it be any where confused, let it bee attributed vnto the varietie of the matter, which may sometimes perplexe a

* Append. 2. ad lib. 2 de verbo dei. Pag. 1058.

° Ego quidem calumniatorum numerum video, ... Doleo tamen & lugeo ora & linguas illas quæ effrenate mendacia proferunt. Theod. Ep. 111.

ᵖ Ne respondeas stulto iuxta stultitiam suam ne efficiaris ei similis. Prou. 26. 4

ᵠ If corrupt courses bee made the Buckler to defend themselues, and the weapon to offend vs: what can be thought but that there is a flaw in that faith, which is by that meanes maintained; & impregnable veritie in our Religion, which is by such good shifts assaulted. Bells Triall Exam. In the Pref.

ʳ See his Appendix containing a briefe confutation of William Crashaw his first Tome of Romish forgeries and falsifications. Pag. 222, 223, & 224.

man,

man, where store is a sore; copiaque ipsa nocet. That which is intended to shew, is, the manifold wrongs done first vnto the Fathers of the Primitiue Church, and then vnto the noble writers of all ages, vnto these present times. And first the iniurie done vnto the Fathers, is of diuerse sorts, by disauowing, and disesteeming them in their writings, after a very base and contemptible manner. In this point to confesse, and professe by whom I haue beene holpen; I owe much vnto the second part of the Apologie of the learned Deane of Winchester; *where you may see this matter treated at large: as also in* Samuel Huberus *Booke in his* Antibellarminus, Lib. 1. Cap. 4. 7. & 8. *this point is so cleerly proued, out of Cardinall* Bellarmines *workes, that it is most absurd for any Papist to deny it, and it were fare more absurd to defend it. Secondly, their writings are very much wronged by their* Indices Expurgatorij, *and that three manner of wayes; by adding, changing, or taking away words in the Text, in the Glosse, or in the Tables. Thirdly, by their often reprinting, and vnder colour of reforming, deforming their workes, which is so closely done, by changing and altering the Order of the Treatises, that fewe there bee that doe espie this kinde of fraud and imposture. For other writers, inferiour vnto these in time or goodnes, I haue shewed their corruptions also, by their* Indices of bookes to be forbidden, *or* purged; *togither with the number of them which haue come vnto our hands; the originall nature, vse, or abuse, rather of this* Inquisition, *the Officers, Inquisitors, Commissaries, and publique Notaries; and thus much you shall finde contained in this* fourth part: *in the later end whereof, is presented vnto you a* Table, *or* Briefe *of all their* Indices of Bookes forbidden, or to be purged in Diuinitie. *I haue shewed how often, and in how many sundry places they haue beene purged: yet I doubt not but many Authours haue slipped the pen; in this I desire not exactnes: but to giue you a taste onely of that sowre fruit, which they haue graffed vpon other mens stockes. I haue cited nothing (as neare as I could) without a sufficient Authour, or Authoritie. The Bookes of Lawe, Physicke, and the Artes* (as these Indices Expurgatoriouses are Transcendents)

Part. 2. l. 2. c. 1. & c. Pag. 188

dents) are omitted, or rather reserued for some other time.

For the fift and last Part, all that I desire the Christian Reader to take notice of, is this onely: that I take not vpon me, to prescribe such Rules or Remedies vnto others, as cannot bee altered: farre bee it from mee, to teach my betters. I vvrite my opinion, vvhich in this, and in all other matters, I doe most lowely subiect vnto their learned censures and Cynosures, that are in authoritie, to whom I owe all obedience in the Lord Iesus: professing vvillingnes, vvhere I shall bee thought to doe vvell, to goe onward; vvhere otherwise, to bemost ready to be reformed: doing all things by the direction, and commandement of my Superiours.

(·:·)

An Appendix to the Reader.

SInce the Printing of this Booke, there haue come two ſpeciall things vnto my knowledge; vvhereof I haue thought meet to giue the Reader ſome Aduertiſement. The firſt is, of a dangerous practiſe in *Rome*.

In the *Vatican Librarie*, there are certaine men maintained onely to tranſcribe Acts of the Councels, or Copies of the Fathers Workes. Theſe men, appointed for this buſines, doe (as I am credibly informed) in tranſcribing bookes imitate the letter of the auncient copies, as neere as can bee expreſſed. And it is to be feared, that in copying out of bookes, they doe adde, and take away, alter and change the words, according to the pleaſure of their Lord the Pope. And ſo theſe Tranſcripts may within a few yeares, (by reaſon of their counterfaiting the auncient hands) be auouched for very old Manuſcripts; deluding the world with a ſhew of Antiquitie. The danger is the greater, becauſe there may bee an *Index Expurgatorius* (for ought that wee know) for purging the Manuſcripts, as well as the Printed bookes. This practiſe of theirs, I heard of, ſome two or three yeares agoe: but I had forgotten of whom; and therefore did forbeare to mention it, till ſuch time as by Gods vvill I lighted vpon the Gentleman againe, who was at Rome in the Vatican and ſaw it with his eyes, and vvill teſtifie it vpon his oath if need be.

The ſecond is, that the Authour ſo often mentioned by mee in this Treatiſe (in theſe words; *The vnknowen Authour of the Grounds of the Old Religion, and the New*) is now known to be one *May*, a Prieſt; a man (to giue my Aduerſarie his due praiſe) neither immodeſt nor vnlearned; but, neuertheleſſe foulely

This I learned of a Popiſh Prieſt.

foulely miſtaken in ſundry points of his anſwere to *Mr. Craſhawes 1. Tome of Romiſh Forgeries and Falſifications.* Which, but that it is an other mans Taske, who is able very vvell to acquite himſelfe, I would haue ſounded to the bottome. If this ſmall Treatiſe of mine ſhall euer bee ſo happy as to light into his hands, to whom, indeed, I would haue commended it, if I had knowne whither to haue ſent it, I would intreat him, before it come forth in Latine (becauſe *Poſſeuine* is dead, and *Gretſer* vnderſtandeth not our Vulgar tongue) either ingenuouſly to acknowledge the truth of what I haue written, or modeſtly (according to his vvont) to ſhew the contrary; auoiding vnneceſſarie ſpeeches and conuitiatorie Arguments, vvhich doe but ingender ſtrife. To conclude, *Verum amo, & verum volo mihi dici.*

(·)

THE FIRST PART.

Bastardie of the false Fathers.

The first Treatise.

ABdias, *Bishop of Babylon*, liued in the yeere of our Lord 44, & wrote a booke of the *Stories of the Apostles*; which booke is

Abdias.

Censured

By * *Sixtus Senensis* for a fained Treatise, & [b] vtterly reiected by [b] *Cardinal Baronius*, *To.* 1. pa. 326. *and Pag.* 394. And yet for all this, it is

Vrged

By *Thomas Harding*, in his Answere to Iewels Challenge, pag. [a] 10. as also, in his Reioynder to Iewell, pag. [b] 41. by *Tho. Heskins*, in his Parliament, pag. [a] 320. by *Ric. Smith*, in his booke *De Missa sacrificio* [a], pa. 20. and *De externo Christi sacrificio*, pag. 25. and *De lib. Arbitrio*, pag. [d] 9. [e] 41. [d] 50. Lastly, by *The. Darman*, in a certaine booke, called; *A proofe of certaine Articles of Religion denied by Mr. Iewell.* pag. [c] 51. and in the Præface before the booke, it is commended for a truer storie, then is vsually found amongst the ordinarie Legends.

* Pag. 43.

[a] *Historia Apostolica nomine eius ficta.* [b] *Penitus reiectus.*

To proue

1. The antiquitie of the Masse [a]. 2. The authoritie of *Abdias* [b]. 3. Peters supremacie [c]. 4. Freewill [d]. 5. Merits [e].

By *Wolfg. Lazius, in Præfat. Historia ipsius veritas, à vulgaribus legendis, in multis dissentit.*

The second Treatise.

Linus. *Linus*, Pope of Rome, liued in the yeere 68: who wrote of the *Passion of the blessed Apostles Peter and Paul, two bookes, directed vnto the East-Churches.*

Censured

By Cardinall [a] *Bellarmin*, and Cardinall [b] *Baronius*, for a verie fable. [c] Falsely adscribed vnto him, saith *Marg. Bigne*, in his last Edition of the ancient Fathers; fully agreeing with the *Roman censure*, Apocrypha bookes: [d] not onelie fabulous, but erroneous, as *Possevin* the Iesuit peremptorily affirmeth; whatsoeuer hath been said by *Sixtus Sen. l. 2. Bibl. S. Iames Faber* vpon the Epistles of Saint Paul, *Laur. Barrensis*, *Sigebertus de viris illustribus*, and *Trithemius* to the contrarie.

[a] *Verè ficta.* Bellar. To. 1. p. 748

[b] *Libri nomine eius scripti.* Bar. To. 1. pa. 326. & pag. 665.

[c] *Falsò adscripti, Apocryphi,* Marg. Bigne Bibl. vet. Patrũ. To. 7. par. 1610

[d] *Quicquid de hu libru asserere se posse opinati, sunt, dubitandũ non est, quin hac historia cõficta fuerit, qua item referta est erroribus.* Possevin. in Appar. verbo Linus, pag. 345.

Vrged

To proue 1. Apparitions of the dead. [a] 2. Peters supremacie [b].

By *Iodocus Coccius*, the great Threasurer of such fabulous, erroneous, and counterfet stuffe, in his 1. Tome, pag. [a] 512. [b] 815. and To. 2. 1048.

The third Treatise.

Clement. *Clement*, an other Bishop of Rome, liued in the yeere 80. Hee hath had diuers Treatises counterfeited in his name: as namely, 8 *Bookes of Apostolicall Constitutions.*

Censured

To be written in his name by Cardinal [a] *Baronius*, supposed by [b] *Possevine* the Iesuite, that it will be a hard matter to proue them, to be either Apostolicall, or lawful, or at the least written by *Clement* himselfe.

[a] To. 1. pa. 117.

[b] Fr. Turrianus *non omnino apud omnes effecit aut euicit, Cõstitutiones ist as esse Apostolicas et legitimas, à Clemente ipso perscriptas.* Poss. in Appar. Pa. 328.

Vrged

Vrged

By *Coccius*, verie cõmonly, To. 1. pag. 15. [a] 26. 64. 119. 216. [b] 233. [c] 341. 370. [d] 404. 420. 447. 459. [e] 531. 543. [f] 566. 614. 619. [g] 633. [h] 651. [i] 668. [k] 675. [l] 688. 694. 701. 714. 749. 782. 911. 929. 969. To. 2. 3. 16. [m] 53. [n] 109. [o] 227. [p] 280. [q] 293. [r] 311. [f] 322. [t] 391. [u] 425. 456. [*] 515. [x] 528. [y] 539. 562. 573. [z] 589. [aa] 606. 636. [bb] 656. 686. [cc] 719 [dd] 759. [ee] 775. [ff] 781. [gg] 826. [hh] 848. 894. 907. [ii] 915. 925. [kk] 938. 955. [mm] 970. [nn] 988 1075. 1114. *The Rhemists in their Annotations*, pag. [q] 145. 305. 507. *Harding* in his Cõfutat. of the Apologie, pag. [oo] 249. & in his Reioynder to Iewel, against the sacrifice of the Masse in the Præface: and againe, pag. 9. 79. 84. [aa] 85. 87. & in his Reioynder to M. Iewels Reply, pag. [pp] 30. 33. [qq] 139. [qq] 140. & in his answer to Iewels Challenge, p. 10. [qq] 15. [rr] 33 52. [cc] 57. 112. *Bellarmin*, To. 1. [x] 207. 236 333. [ff] 734. To. 2. 337. [x] 1080. 1114. 1127 tome 3. 318. 383. [z] 403. [z] 420. [tt] 790. 802 [qq] 817. 847. 1058. 1106. [ee] 1118. [uu] 1676 tome. 4. [mm] 1377. *Sanders* of the Supper of our Lord, p. 323. *Ferdinand. Velloſillus* in Advertentijs Theolog. pag. 41. *Baron.* To. 1. 18. 41. 117. 135. [q] 193. 220. 238. 243. 267. 286. 324. 362. 401. 453. 473. 481. 482. 483. 488. 495. [q] 514. 516. 534. 557. 563. [y] 632. 647. 649. To. 2. 14. 18. 19. [y] 85. [ee] 106 245. [dd] 659. *Dadræus*, *Cueilly & Feuardentius in addit. ad Gloſſam ordinariam*, tome 2.

To proue

1. Gods omnipotencie in the Sacrament [a]. 2. The frequent vſe of the Croſſe [b]. 3. The cœleſtial Hierarchie [c]. 4. The power of Exorciſts [d]. 5. The worſhipping of Saints [e]. 6. The vvorſhipping of Relicks [f]. 7. The booke of Wiſdome to bee Authenticall [g]. 8. The booke of Iudith Authent. [h]. 9. The hiſto. of Suſanna Authent [i]. 7. The hiſt. of Bell, &c. Authent. [k] 8. The booke of the Macchab. Authent. [l]. 9. Free-will [m]. 10. Diſtinction of ſins [n]. 11. Neceſſity of good workes [o]. 12. Faſting meritorious [p]. 13. Lent faſt with others to bee kept [q]. 14. Faſt frõ certaine meates [r]. 15. Almeſdeedes meritorious [f]. 16. The vow of chaſtitie lawful [t]. 17. Vows lawfull [u]. 18. Neceſſitie of Baptiſme [*]. 19. Holy-water lawfull [x]. 20. The ceremonie thereto belonging lawfull [x]. 21. The Sacrament of Confirmation [z]. 22. Tranſubſtãtiation [aa]. 23. The ſacrifice of the Maſſe [bb]. 24. Conſecrating of Altars [cc]. 25. The offertorie [dd]. 26. Ceremonies of the Maſſe [ee]. 27. The Sacrament of Penance [ff]. 28. Satisfactions [gg]. 29. Purgatorie [hh]. 30. The 7. orders of the Church [ii]. 31. Prieſtes vnmaried [kk]. 32. Canonicall houres [mm]. 33. Sacrament of Matrimonie [nn]. 34. Prieſts aboue Kings [oo]. 35. To proue the booke of Conſtitut. [pp]. 36. Wa-

36. VVater mingled vvith wine qq. 37. The Sacrament vnder one kind rr. 38. Clement succeeded Peter ss. 39. Reseruing of the Sacram. tt. 40. The Sacrament of order uu. 41. The Chrisme in Baptisme **. 42. Shauing of Priests xx. 43. Ceremonies of Baptisme.

797. 972. 1162. 1203. 1230. 1267. 1576. 1581. To. 4. 1442. 2182. 2567. tome 6. 1152. 1157. 1204. *Pierre Coto*, To. 1. ** 689. y 670. To. 2. xx 999. mm 1023. ee 1220. *Leon. Coquæus, Exam. Præfat. monit.* yy 176.

The fourth Treatise.

He wrote also tenne *Bookes of Recognitions*, as it is said.

Censured

By Cardinall [a] *Bellarmin* and [b] *Baronius*, for Apocrypha bookes, [c] verie much depraued and corrupted by hæreticks, if it be his: but if [d] *Sixtus Senensis* may bee heard to speake what hee thinks, the bookes are none of his.

[a] *Libri Recognitionũ Apocryphi cẽsendi.* Bell. To. 1. 723. To. 4. 722.

[b] Baron. To. 1. *In primis inter Apocrypha adnumerandi*, pag. 326. Item, To. 1. 235. 533. To. 2. pag. 19.

[c] *Nos fatemur librũ esse corruptum ac deprauatum ab hæreticis.* Bell. Tome 4. pag. 835.

[d] *Vt libere pronunciem quid sentiam, suspicor non esse Clementis.* Sixt. Sen. lib. 2. pag. 53.

To prone.

1. That Christ knew al things in the cõiunction of both natures [a]. 2. The power of Exorcists [b]. 3. Scripture hard to be vnderstood [c]. 4. Free will [d]. 5. Faith alone insufficient [e]. 6. The Chrisme in Baptisme [f]. 7. Peters succession [g].

Vrged

By *Coccius*, To. 1. pag. 15. 26. 64. [a] 148. 370. [b] 404 [c] 761. Tome 2. [d] 54. 76. 128. [e] 227. 257. 797. 1047. 1097. 1114. *Harding* in his Confutation of the Apologie, pag. 34. *Bell.* To. 4. [d] 722. *Nic. Sanders, De honoraria imaginum adoratione*, pag. 96. *Ric. Smithæus, in Confutatione argumentorum Io. Iuelli*, pag. [f] 58. *Harding* in his Detection, pag. [g] 220. *Weston L. 2. de triplici hominis officio*, pag. 170. *Bar.* To. 1. pag. 235. *Wald.* To. 1. 266. *Feuardent. Dadræus, & Cueilly in addit. ad Glossam*, To. 6. pag. 26. *Pierre Coton.* To. 2. [d] 849.

There are also diuers *Epistles* extant in his name,

[a] *Ep. prior ad Ia. nõ potest esse Clementis.* Poss. Appar. p. 331

Censured

Thus by *Possevin*, that the first [a] Epistle vnto Iames cannot

not be his. The 5. to the Brethren inhabiting in Ierusalem with Iames, [b] either it is not his, or else it is very much corrupted, by some one or other. And briefelie, of all the rest of the Epistles, it is [c] not certaine whether they be his or no, saue that we find them long since mentioned by *Gratian* in the Decrees.

[b] *Aut non est eius, aut est ab aliquo valde corrupta.* Pos. ib. pag. 336.

[c] *Non constat sintne eius necne nisi quod multa inde sunt scripta in* Decretis Pōtificum. ib.

The fift Treatise.

Forged.

The first Epistle, by *Coccius*, To. 1. 187. [a] 645. [b] 799. 815. To. 2. [d] 227. [e] 410. [f] 890. [g] 848. 908. The *Rhemists* in their Annotat. pa. [h] 668. *Hard.* in his Confutat. of the Apol. pag. [i] 69. *Wald.* To. 1. pag. 337. [k] 377. *Tho. Lincoln*, in his 19. Sermon, pag. 118. *Canisius* in his Catech. pag. 5. *Ric. Smithæus, de externo Christi sacrificio*, pag. 11. *Harding* in his Detection, pag. [l] 209. *Hier. Torrensis, Confess. August.* pag. [m] 57. *Fend. Velosillus in Advers. Theol.* pag. [n] 87. *Gratianus in Decretis*, p. 264. 302. 524. 560. 601. 1088. *Leon. Coquæus, Exam. Præf. monit. Iac.* 1. pa. [o] 287.

a. Kings inferiour vnto Priests [i]. 10. Succession a note of the true Church [k].
11. The Church founded on Peter [l].

[a] *Aut non est eius, aut est ab aliquo valde corrupta.* Pos. ib. pag. 336.

[b] *Non constat sintne eius necne nisi quod multa inde sunt scripta in* Decretis Pōtificum. ib.

To proue
1. The B. of Baruch Canonicall [a]. 2. Peters supremacie [b]. 3. Peters being at Rome [c]. 4. The necessitie of good works [d]. 5. The vow of obedience [e]. 6. Auricular cofess. [f]. 7. Purgatory [g]. 8. Saints in heauen, pray for the liuing [h].

The sixt Treatise.

The second Epistle is vouched by *Coccius*, To. 2. [a] 606. 731. [b] 739. 770. [c] 915. 925. [d] 938. *Heskins* in his Parliament, pag. [e] 56. 390. *Wald.* To. 1. pag. 329. 334. *Belar.* To. 3. pa. [f] 790. *Tho. Lincoln*, Ser. 11. pag. 64. *Canisius* in his Catechisme, pag. [g] 248. *Harding* in his Detection of Iewels Lyes, pa. [h] 134. *Gratian*, pag. 80. 777. 1260. and [i] 1276.

To proue
1. Transubstantiation [a]. 2. Massing vestiments [b]. 3. Seauen orders of the Church [c]. 4. Priests vnmaried [d]. 5. Reseruation of the Eucharist [e]. 6. Palle, vaile, &c. [f].

The seauenth Treatise.

Dionysius the Areopagite.

Dionysius the Areopagite, liued anno 96. He is reported to haue written many bookes; as of the *Cælestial and Ecclesiasticall Hierarchie, De diuinis nominibus, & of mystical Diuinitie.*

Censured

By *Gu. Grocinus* (as writeth Erasm. vpon the 17. of the Acts) to be none of his dooing, and reiected by *Caietane* that famous Schooleman among the Cardinals, as you shall find it written in *Sixtus Sen.* pag. 61.

Vrged

To proue

1, Chrisme in Baptisme [z]. 2, The sacrifice of the Altar [b]. 3, The auctor of S. Denys [c]. 4, Seruice not in the vulgar tongue [d]. 5, The indeleble Character of Bap. Confirmat. Holy orders [e]. 6, Prayers for the dead [f]. 7, Nine orders of Angels [g]. 8, Ceremonies of Baptisme [h]. 9, The Altars [i]. 10, Priuate Communion [k]. 11, The whole order of the Mass [l]. 12, Adoration of the hoste [m]. Diuiding the Sacrament in 3 parts [n]. 13, Bodie & bloud of Christ [o]. 14, The Masse profitable for the dead [p]. 15. Religious orders more perfect [q]. 16, Order of Monks [r]. 17, Habits and other cerem. [s]. 18, Cõmunió vnder one kind [t]. 19, Chrisme in Baptisme [u]. 20, Massing vestiments [*]. 21, The ceremonie of the Paxe [x]. 22, Of the Masse [y]. 23, Prayers of Saints auaileable [z]. 24, Canonizing of Saints [aa]. 25, Reliques of Saints [bb]. 26, Worshipping of Images [cc].

His booke of the *Ecclesiasticall Hierarchie* by the *Author of the grounds of the old Religion and of the new*, part. 1. pag. [a] 94. The *Rhemists* in their Annot. p. 30. [b] 264. 330. [c] 345. 447. [d] 461. [e] 471. [f] 480. [g] 514. [f] 560. 629. [h] 661. *Hard.* in his Reioynder against Iewel Replie of the Masse. pag. [b] 9. 24. [i] 28. 45. [b] 88. 127. 128. 129. 141. 148. 210. 246. Item in his 1. Reioynder, pa. 49. 84. [k] 112. 115. 130. 283. Item, in his answer to Iewels Challenge, pag. [l] 11. [k] 14. 16. [b] 110. [m] 116. [n] 128. 168. *Heskins* in his Parliament, pag. [o] 33. [b] 86. [m] 167. 295. [p] 335. *Waldensis*, Tome 1. 299. 316. 318. [q] 409. [r] 422. 435. [f] 468. Tome 2. [b] 48. 113. [t] 157. [e] 182. [u] 186. 205. 269. To. 3. [*] 61. [x] 83. [y] 84. 85. 89. 91. [h] 94. 95. [u] 96. 99. 105. 113. 118. 120. [q] 138. 141. 149. 151. [z] 181. 201. 208. [aa] 227. [bb] 236. [cc] 274. 276. *Bellar.* To. 1. pag. 70. 76. [dd] 221. 821. 1060. To. 2. 327. 328. [r] 424. 425. [c] 434. [f] 606, 608. 850. [z] 901. [ee] 956. To. 3. 25. 27. [ff] 102.

102. [z] 223. 246. 288. 317. 337. [aa] 385. 388. 405. 414. [bb] 418. 430. [cc] 552. 604. [dd] 922. [b] 1012. 1013. [f] 1106. 1108. 1110. 1114. 1144. [hh] 1664. Tome 4. 275. 527. 529. 540. 1389. [ii] 1575. *Parſons* in his Review of 10. publique diſput. pa. 137. [a] 364. *Allen* in his defence of Purgatorie, pag. [f] 139. 222. *Kelliſon* in his Suruey. pag. 403. *Allen* in his defence of the power of Prieſthood. pag. [r] 243. *Tho. Lincol.* Ser. 3. pag. 15. & Serm. 5. pag. 25. *Will. Reinolds* of the Sacrament of the Lords Supper. pag. [i] 249. [b] 255. *Io. Raſtall*, in his Reply touching the defence of the truth, pag. 30. *Caniſius* in his Catech. pag. [f] 131. 179. 182. 184. [h] 195. [gg] 202. [ff] 205. 206. [l] 235. 241. 247. 310. 327. 331. 347. [r] 699. *Nic. Sanders, de honoraria imaginum adoratione*, pag. 61. [r] 72. *A Warne-word to the Waſte-word*, pag. [d] 63. *A Treatiſe of the Sacrament*, pag. 10. 24. *Ric. Smithæus, de Miſſa ſacrificio.* pa. [f] 45. 42. Item, *De Baptiſmo infantium*, pag. 19. Item, *de externo Chriſti ſacerdotio*, pag. [i] 25. Item, *de Altaribus*, pag. [y] 53. Item, *in Confut. Argumentorum Io. Iuelli*, pag. [gg] 58. [u] 59. *Harding* in his Detection of Iewels Lyes, pag. [g] 142. 271. [kk] 335. *Sanders* of the Lo. Supper, pag. 57. 105. 124. [b] 225. [m] 301. [b] 308. 315. 316. 415. *Weſton de triplici hominis officio, Lib.* 2. p. 48. 397. & *Lib.* 3. pag. 43. *Ferd. Velloſillus, in Aduertent. Theol.* pag. 54. 329. *Bar.* To. 1. 219. [ll] 434. 564. 737. To. 2. 44. *Aquinas ſumma*, part 1. pag. 3. *Fr. Feuard. Dadræus, et Cueilly in addit. ad Gloſſam.* To. 4. pag. 1442. 2567. Tome 6. 292. 1263. 1455. *Cocc.* To. 1. 200. [mm] 233. 328. [g] 341. 352. [nn] 404. 459. 481. [oo] 531. [pp] 633. [qq] 688.

[dd] additions. 28, Images of GOD [ee]. 29, Sacrament of Confirmation [ff]. 30, The making of the Chriſme [gg]. 31, The Sacrament of orders [hh]. 32, Inuocation of Saints [ii]. 33, More Sacraments then two [kk]. 34, Exufflation in Baptiſ. [ll]. 35, Worſhipping and making of the Croſſe [mm]. 36, The power of Exorciſmes [nn]. 37, Worſhipping of Saints [oo]. 38, The booke of Wiſdom Authenticall [pp]. 39, The B. of Maccha. Authent. [qq]. 40, Scripture containes not all things neceſſary to ſaluatiō [rr]. 41, Free will [ſſ]. 42, Faith alone not ſufficient [tt]. 43, Baptiſme neceſſary to ſaluatiō [uu]. 44, Religious vowes **. 45, Shauing of Prieſts [xx].

[ff] 688. 697. [g] 734. 736. [rr] 769. 911. Tome 2. 36. [ss] 54. 92. [tt] 227. 257. 272. [t] 350. [u] 440. [v] 448. 470. [c] 485. [ff] 589. [uu] 515. [h] 529. [gg] 539. [h] 555. [h] 558. [h] 562. [b] 567. [h] 574. *Pierre Coton*, Tome 1. [dd] 597. Tome 2. [**] 954. [xx] 1000. [h] 1006. [ff] 1119. [b] 1319. [f] 1376. *Leon. Coquæus, in Exam. Præf. monit.* [h] 1376.

The eight Treatise.

Item, his booke of the *Celestiall Hierarchie*, censured as before.

Vrged

To proue
1, The sacrifice of the Altar [a].
2, Nine orders of Angels [b].

By the *Rhemists*, pag. [a] 205. 345. [b] 514. *Bellar.* tome 4. 584. *Ferd. Velloſill. in Aduertent. Theol.* pag. 71. 91. The *Mr. of the Sentences*, pag. [b] 136. by *Feuardentius, Dadræus, & Cueilly, in Addit. ad Glaſſam.* To. 2. 1520. & Tome 4. 2553.

The ninth Treatiſe.

Item, his booke *De diuinis nominibus*,

Vrged

To proue
1, The booke of Wiſdome Authentical [a].
2, The hiſt. of Suſanna authentical [b].
3, Peter chiefe Paſtor of the Church [c].
4, Free will [d].

By *Coccius*, Tome 1. pag. 2. 26. 39. 106. 119. 370. [a] 633. [b] 668. [c] 736. 782. [c] 799. To. 2. 3. 36. 77. 1156. The *Rhemiſts*, pag. 345. *Wald.* Tome 2. 131. To. 3. 22. *Bell.* To. 1. 150. 333. 380. 383. 440. To. 4. 22. 68. L. [d] 835. *Kelliſon* in his Suruay, pag. 643. *Weſton, de triplici hominis officio, Lib.* 2. pag. 164. *Ferd. Velloſill. in Aduert. Theol.* pag. [a] 151. 387. *Bar.* To. 1. 258. 361. 368. To. 2. 38. *Aquin. ſumma* parte 1. pa. 7. 15. 19. 24. *Feuard. Dadræus & Cueilly in Addit. ad Gloſſam.* To. 5. pa. 258.

Item, his booke, *De myſtica Theologia*.

Vrged

By *Walden*, To. 1. pag. 26. *Coccius*, Tome 1. pag. 39.

[a] 761. *Bellar.* To. 1. pag. 365. *Tho. Lincol.* Ser. 12. pag. 70. *Weston, De triplici hominis officio, Lib.* 3. pag. 42. *Bar.* To. 1. pag. 327. The *Dowists* on Gen. pag. 106. *Pierre Coton*, tome 1. [b] 565. [a] 573.

To proue 1. That the Scriptures are obscure [a].

The 10. *Treatise.*

S. *Ignatius* liued in the yeere 100. His third Epistle to S. *Iohn* the Apostle, and the bl. Virgin *Marie*, is

Censured

By [a] *Possevin* the Iesuite, to be of no certaine credit, although it be cited by S. *Bernard.*

S. Ignatius.

[a] *Non tam certæ fidei, citatur tamen à S. Bernardo*, Poss. in Appar. pag. 95.

Vrged

By Cardinall *Bellar.* Tome 1. pag. [a] 837. *Pierre Coton*, Tome 1. [a] 483.

To proue 1. The antiquitie of the word Pope [a].

The 11. *Treatise.*

Iustin Martyr, in the yeere 160. His *Booke of Questions*, is

Iustin Mar.

Censured

By [a] *Bellar.* to be amongst his works; but confidentlie averred by [b] *Possevin* to be none of his.

[a] *Habentur inter opera eius.* Bell. de bonis operibus in particul. lib. 1. 16. pag. 1386. [b] Certum est non esse Iustini. Poss. in Appar. pag. 313.

Vrged

By *Coccius*, Tome 1. 3. 26. 179. [a] 233. [b] 263. 352. 447. [c] 566. 705. Tome 2. 77. [d] 425. 506. [e] 515. 539. 558. [g] 775. 971. 1121. *Bellar.* To. 2. 836. To. 3. 371. [h] 405. 687. *Ferd. Velloſill. in Aduert.* pa. 139. *Bar.* To. 1. pag. 505. 565. *Feuard. Dadr. & Cueilly, in Addit. ad Glossam*, tome 2. pag. 493. 498. 579. tome 6. 933. The *Dowists* on Gen. pag. 15. *Pierre Coton, De l'instit. Cathol.* To. 1. pag. 36. 209. To. 2. [i] 850. [d] 944. 1077. *Leon. Coquæus, Exam. Præfat. monit. Iac. R.* 176.

To proue 1, The lawfull vse of the Crosse [a]. 2, The Virgin Marie without sin [b]. 3, Keeping & worshipping of Reliques [c]. 4, Religious vows [d]. 5 Baptisme necessary to saluation [e]. 6, Free will [i]. 6, The vse of the Chrisme [f]. 7, Ceremonies of the Mass [g]. 8, Chrisme in Bapt.

The 12. Treatise.

Anicetus, Pope of Rome, liued anno 165. There is an Epistle, said to be written by him,

Censured

By Cardinall [a] *Bellar.* to be falsly intitled vnto him, & to be doubted whether it be his, or no.

[a] Bell. de mon. l. 2. ca. 40 Nō est indubitata: forte enim falsum tit. præfert.

Vrged

To proue 1, Shauing of Priests [a]. 2, All appeales to Rome [b]. 3. The Popes supremacie [c].

By *Gratian*, pag. [a] 84. 236. 240. 329. [b] 577. By *Walden*, To. 2. 197. By *Feuard. Dadræus*, & *Cueilly*, To. 4. pag. 1442. and by *Bellar.* himselfe, tome 1. pag. [c] 763. and tome 2. pa. [a] 607. *Pierre Coton.* tome 2. [a] 993. *Leon. Coqu. Exam. Præfat. mon.* [c] 286.

The 13. Treatise.

Origen.

Origen liued in the yeere 230. His Treatises, or Homilies vpon *Iob*, are

Censured

[a] *Habemus Origenicis voluminibus insertū duplex Explanationum opus: sed neutrū Origenis est.* Poss. *Cognoscas alterius*

And thought by [a] *Possevin*, and *Sixtus Senensis*, to bee thrust amongst his workes, and to bee none of his: and [b] Cardinall *Baronius* sheweth it to bee an other mans vvorke.

in Appar. pag. 516. Sixt. Sen. tum in præf. tum etiam lib. 4. pag. 281. [b] *Cognotius auctoris opus illud esse.* Baron. To. 3. 53.

Vrged

To proue 1, Inuocation of Saints [a]. 2, Oblations for the dead [b].

By *Coccius*, To. 1. pag. 4. 106. [a] 486. 620. To. 2. 25. 212. *Bristow* in his Reply to Fulk, pa. [b] 242. *The ordinarie Glosse*, To. 3. 10. 12. thorough its Exposition vpon Iob.

The 14. Treatise.

His *Commentarie*, or fragment of a commentarie *vpon the two first chapters of the Canticles*,

Censured

Censured

Not to be his; In some old copies it is found ([a] as *Possevin* sheweth vs) in S. Hieroms name. The [b] *Mr. of the Sentences* citeth testimonies out of it, in Ambroses name.

[a] *In quibusdam vetustis codicibus erat nomine Hieronymi prænotat.* Poss. in Appar. pag. 526

Sixt. Sen. lib. 4. pag. 282. [b] Lib. 3. dist. 29. Et, D. Thomas in 2. q 26. ib.

To prove
1, That the Saints in heaue pray for vs [a].
2, Bookes of the Macchab. Cano. [b].
3, The vse of Chrisme [c].
4, Good workes necessarie [d].

Vrged

By *Coccius*, tome 1. [a] 467. 599. [b] 688. tome 2. 17. *Walden*, tome 3. [c] 107. *Nic. Sanders* of the Supper of our Lord, pag. 351. *Feuard. Dadr & Cueilly*, To. 4. p. 2581. *Pierre Coton*. To. 1. [a] 144. tome 2. [d] 888.

The 15. *Treatise.*

Item, his *Treatises vpon the* 36. 37. & 38. *Psalme* are

Censured

To haue beene put forth in *Origens* name.

[a] *Extat sub nomine Origenis.* Poss. in Appar. pag. 527.

Vrged

In Psalme 36. by *Coccius*, tome 2. 188. 1060. 1156. *Bristow* in his Reply to Fulke, pag. [a] 243.

To prove
1, Purgatory [a].

The 16. *Treatise.*

In Psalme 37. by *Coccius*, tome 1. [a] 652. To. 2. 177. [b] 810. *Harding* in his Confut. of the Apol. pag. [b] 70. *Bell.* tome 3. 1368. *Tho. Linc.* Ser. 10. pag. 57. *Nic. Sanders* of the Supper of our Lord, pag. 48.

To prove
1, The booke of Iudith Authent [a].
2. Auricular Confession [b].

The 17. *Treatise.*

In Psalme 38. by *Coccius*, tome 1. [a] 234. 625. tome 2. [b] 849. *Tho. Lincol.* Ser. 7. pag. 39. *Pierre Coton*. 1079.

To prove
1, The vertues of the Crosse [a].
2, Purgatory [b].

The 18. *Treatise.*

Cyprian liued in the yeere 250. In *Cyprians* name there

Cyprian.

there are many bookes counterfeited: as first, *De Cardinalibus Christi operibus*, 12. *Treatises.*

Censured

By *a Bellarmine*, sometimes doubtfully, *b* sometimes resolutelie not to be his: but so far *c* off, that the Authour of those Sermons liued without doubt (saith the Cardinall) long since after the time of S. Augustine. *d Baronius* and *Possevin*, though they seeme to doubt heereof, yet they both agree, that without all peraduenture it was some learned and ancient mans worke, * that liued very neere about *Cyprians* time, & is of good credit. *e Pamelius* wadeth a little farther then the rest; and to credit these Sermons the more, hee would haue vs to beleeue that it was either *Cyprian* that wrote them, or one at the least altogether as ancient as he. The reason which moued him to thinke so, is this: the bookes (as the printed copies doe beare vs in hand) are dedicated vnto *Cornelius* the Pope, which liued vndoubtedly in [f] *Cyprians* time: but this opinion is crossed by *Bellarmin*, who (as wee haue declared vnto you) makes the Authour to liue some hundreths of yeers after *Cornelius*: So that he doth in effect, taxe the boldnesse of him that first put *Cornelius* name in the forefront of the Booke. And the fraude doth more plainlie appeare, in that we find the booke in a very ancient copie written in *Alsoules* [g] *Librarie*, where the Author of these Sermons is reported to bee a farre later Writer, that liued in S. *Bernards* time, to whom he hath written [h] one or two *Epistles*, called *Arnaldus Bonauillacensis*. The booke is dedicated, not vnto [i] *Cornelius* the Pope, which liued in the yeere 254; but vnto *Hadrian* the

a Cyprianus siue quicunque est Auctor. Bellar. To. 2. pag. 60. *b Non est Cypriani.* De amiss. gratiæ, lib. c. 2. *Et alibi multis in locis, c Falso inscribuntur Cypr. cùm sint auctoris antiqui & docti, sed Cypriano, imo & August. sine dubio posterioris.* Bell. To. 4. pag. 454. *d* Bar. To. 1. pag. 51. 157. Pos. in Appar. pag. 361. * *Eiusdem fermè ætatis auctoris, & probatæ fidei est.* Bar. To. 1. pag. 157. *e Est Cypriani, vel ad minimum auctoris æquè vetusti.* Pam. in Præfat. ad To. 3.

[f] They both flourished in the yeer of our Lord 250. *Cocceius* in his Chronologicall Table, before his 1. To.

[g] In Oxford, of the foundation of H. Chichely. See the *Catalogue of Mss.* num. 25.

[h] Bern. To. 2. Epist. 310.

[i] *Incipit Prologus* Domini Arnaldi Abbatis Bonævallis in lib. de Cardi-

the fourth, which was created Pope in the yeere 1154, and succeeded *Eugenius* the third, to whom *Bernard* writ his bookes of Consideration. Thus wee see vnto what narrow shyfts our Aduersaries are driuen, for want of Fathers. Let vs procced, and see what vse they are driuen to make of these weake helps they haue.

First, The *Preface* vnto these Sermons, is

Vrged

By *Coccius*, tome 1. pag. 333. tome 2. 7. *Bellarmine*, tome 3. 414. and 1664.

The 19 *Treatise.*

De Natiuitate Christi, Ser. 1.

Vrged

By *Coccius*, tome 1. [a] 265. 279. [b] 310. tome 2. [c] 63. [d] 343. [e] 400. [f] 993. *Bellar.* tome 4. [a] 82. 323. *Parsons* Conuers. part. 1. pag. [c] 146. *Bar.* To. 1. 44. *Fenard. Dadraeus, & Cueilly*, tome 6. 71. *addit. ad Glossam ordinariam. Pierre Coton*, tome 1. 68. tome 2. 849.

The 20. *Treatise.*

The second *Sermon, of his Circumcision,*

Vrged

By *Bellar.* tome 4. pag. [a] 454. [a] 475. and [a] 478.

The 21. *Treatise.*

The third, *of the Epiphanie, the Starre, and the Wisemen.*

nalibus Christi operibus *quem scripsit ad Adrianum Papam. Mss. Cod. in Bibliotheca Coll. omnium Animarum Oxon. nu. 25.*

To proue
1, The Virgin Mary without sinne [a]. 2, That shee is to bee worshipped [b]. 3, Free will [c]. 4, Euangelicall Counsailes [d]. 5, The vow of virginitie [e]. 6, The Sacrament of Matrimony [f].

To proue
1, Baptisme necessarie to saluation [a].

Vrged

By *Coccius*, To. 1. 222. 451. [a] 472. [b] 489. tome 2. [c] 534. [d] 748. *Baron.* tome 1. pag. 51. *Feuard. Dadraus, & Cueilly in addit. ad Gloſſam*, tome 5. pag. 58. and To. 6. pag. 136.

To proue
1, That Saints in heauen pray for vs [a]. 2, Inuocation of Saints [b]. 3 The vſe of holy water [c]. 4, Of incenſe [d].

The 22. *Treatiſe.*

The fourth, *of his Baptiſme*,

Vrged

By *Coccius*, To. 1. pag. 786. tome 2. [a] 221. [b] 414. 478. 509. *Harding* in his Confut. of the Apologie, pag. 60. [c] 85. Item, in his Reioynder to M^r. Iewell, pag. 117. 119. *Bellar.* tome 3. pag. 81. 372. *Allen* of the power of prieſthood, pag. 29. [c] 109. [d] 152. *Will. Raynolds* of the Sacrament. pag. 198. *Caniſ. Catechiſ.* pag. 193. *Pierre Coton*, tome 2. [a] 802.

To proue
1, That a man may fulfill the law [a]. 2, The vow of obedience [b]. 3, That the Sacraments containe grace in them [c]. 4, More Sacraméts the two [d].

The 23. *Treatiſe.*

The fift Sermon, *of his faſting and tentation*,

Vrged

By *Coccius*, tome 2. pag. 95. [a] 284. *Bar.* tome 1. pag. 91. *Feuard. Dadr. and Cueilly in addit. ad Gloſſam.* tome 1. pag. 728. tome 4. pag. 1791. tome 5. pag. 79.

To proue
1, Faſting meritorious [a].

The 24. *Treatiſe.*

The fixt Sermon, *of the Lords Supper*,

Vrged

By *Coccius*, tome 2. [a] 692. The *Rhemiſts* in their Annotat. on the New Teſtam. pag. [b] 79. [b] 124. [c] 204. [c] 447. [d] 452. [e] 617. [e] 629. *Harding*, in his Reioynder againſt Iewels Reply of the Maſſe, pag. [c] 20. [c] 42. [b] 44. [b] 92. [b] 112. [c] 230.

To proue
1. Chriſtes preſence to be adored in the Sacrament *a*. 2. Tranſubſtantiation *b*. 3. The ſacrifice of the Altar *c*. 4. Words of conſecration to be ſaid *d*. 5. The Prieſts ſaying Maſſe for another *e*. 6. More

c 230. Item, in his 1. Reioynder, pa. *c* 53. *d* 74. *e* 106. 120. 148. *c* 289. Item, in his answer to Iewels Challenge, pa. 14. *a* 111. *a* 117. *e* 172. *e* 174. *Heskins* in his Parliament, p. *b* 55. *b* 56. *c* 70. *b* 180. *c* 182. *b* 224. *b* 228. *b* 247. *b* 252. *b* 256. *c* 267. *c* 275. *e* 335. 371. *Bellar.* To. 3. *f* 247. *d* 469. *b* 575. *b* 738. *g* 875. *g* 969. *e* 952. *e* 1043. *b* 1048. *Parsons* in his Review of ten Publique disputat. pag. *b* 118. *b* 157. 236. *b* 327. *Allen* in his defence of Purgatorie, pag. *c* 192. *Dormans* proofes against Iewell, pag. *b* 69. *Kellisons* Suruay, pag. *b* 727. *b* 728. *Tho. Lincolne*, Serm. 7. pag. 40. Ser. 8. pag. 44. Serm. 9. pag. 49. Serm. 10. pag. 55. Serm. 12. pag. 72. *Will. Raynolds* of the Sacrament, pag. *c* 12. *b* 38. 364. *Rastals* Reply, pag. *b* 90. 155. *b* 199. *Canis.* Catech. pag. *i* 172. 213. *b* 225. *b* 226. *b* 250. *A Treatise of the B. Sacrament*, p. *b* 4. *b* 12. *b* 76. *Ric. Smith*, in Confutat. arg. Ioh. Iuelli. pag. *b* 48. *b* 59. *k* 61. *Ric. Sand.* of the Supper, &c. *b* 20. *b* 24. 25. *l* 44. *l* 48. *b* 67. *b* 92. *b* 172. *b* 201. *e* 298. *b* 312. *b* 314. *b* 315. *b* 316. *Weston* De triplici hominis officio, Lib. 2. pag. *c* 404. *Vellosillus* in his Aduertisements, p. 360. *The Domin.* on Exod. pa. 189. *Pierre Coton*, tome 2. *b* 1173. *b* 1211.

Sacraments the two *f.* 7. Receiuing vnder one kind *g.* 8. The Masse a propitiatorie sacrifice. *h.* 9. Sacraments conferre grace, *ex opere operato i.* 10. Ceremo. of the Masse *k.* 11. That wicked men eate the bodie of Christ *l.*

The 25. Treatise.

The seauenth, *De ablutione pedum*, *Vrged*

By *Coccius*, To. 2. *a* 887. *Bell.* 247. 427. *b* 438. 1200. Tome 4. pag. 381. *William Raynolds* of the Sacrament, pag. 147. *Canis.* Catech. pag. 193. *Bar.* To. 1. pa. 338. *Pierre Coton*, tome 2. *c* 874. *a* 1285.

To proue 1. The Sacrament of Orders *a.* 2. The Sacrament of Confirmation *b.* 3. Concupiscence no sinne *c.*

The 26. Treatise.

The eight, *De vnctione Christianorum*, *Vrged.*

Vrged

To prone 1. Limbus Patrũ [a]. 2. Chrisme in Confirmation [b]. 3. Transubstantiation [c]. 4. Sacrifice externall [d]. 5. More Sacraments thẽ two [e]. 6. The Sacrament of Confirmatiõ [f]. 7. The vse of Chrisme [g].

By *Coccius*, tome 1. pag. [a] 168. The *Rhemists* on the New Testament, pag. [b] 313. *Hardings* Reioynder to Mr. Iewells Reply of the Masse, p. [c] 110. [c] 111. [d] 240. [d] 243. *Bellar.* tome 3. [e] 243. [e] 247. [f] 408. [b] 419. [b] 422. *Canis.* Catech. [b] 199. [b] 200. [b] 202. *Bar.* To. 1. pa. [b] 255. The *Dowists* on Gen. pag. 95. *Pierre Coton*, [b] tome 1. 692. [g] 712. [f] 1119.

The 27. Treatise.

The ninth, *De Passione*,

Vrged

By *Coccius*, tome 2. pag. 96. *Bar.* To. 1. pag. 76.

The 28. Treatise.

The tenth, *De Christi resurrectione*,

Vrged

By *Coccius*, To. 1. pag. 168. tome 2. 20. 1083.

The 29. Treatise.

The eleuenth, *De Christi Ascensione*,

Vrged

By *Coccius*, tome 1. pag. 191. tome 2. 1141. 1160.

The 30. Treatise.

The last Sermon, *De missione Spiritus sancti*,

Vrged

By *Bellar.* To. 1. pag. 424.

The 31. Treatise.

Item, his Treatise *De Aleatoribus*, is

Censured

To be none of his by [a] *Possevin*; and yet

[a] *Opus Attributum Cypr. Poss. in Appa. p. 361.*

Vrged

Vrged

By *Coccius*, To. 2. [a] 111. *Landulphus à Columna*, in breuiario histor. *Antoninus* summa histor. *Phil. Bergom.* in supplem. Chron. et *Trithemius*.

To proue 1. The distinction of sins [a].

The 32. *Treatise.*

Item, *Aduersus Iudæos, qui Dominum nostrum Iesum Christum insecuti sunt,*

Censured

By [b] *Pamelius* thus; that by certaine arguments it is found to be none of his.

[b] *Certis argumentis deprehenditur non esse* Cypr. Pamel. in præf. ad To. 3.

Vrged

By *Baron.* tome 1. p. 737. *Feuard. Dadræus, et Cueilly*, in addit. ad Glossam. tome 4. pag. 520.

The 33. *Treatise.*

Item, *Ad Nouatianum Hæreticum,*

Censured

By [c] *Possevin* to be none of his.

[c] *Non est Cypriani.* Possin Appar. pag. 361.

Vrged

Weston, Lib. 2. de triplici hominis officio, pag. 248.

The 34. *Treatise.*

Item, *De Reuelatione Capitis S. Iohannis.*

Censured

Not to be his, by [a] Cardinall *Baronius*, and *Possevin* the Iesuite: [b] *Pamelius* goeth a little further, and saith it is as cleere as the Sunshine at noone-day, that it was neuer written by *Cyprian.*

[a] In Martyrol. pag. 384. *Non est Cypr.* Pols. in Appar. pag. 362. [b] *Lucè meridiana clarius est, Cypriani nõ esse.* Pam. To. 3. pa. 576.

Vrged

In *Tho. Hardings* detection of sundry foule errors, lies, slaunders, and other false dealings, pag. 38.

The 35. Treatise.

Item, *De singularitate Clericorum*,

Censured

By diuerse, as [c] *Pamelius* and *Possevin*, which declare it to be *Origens*. It may be vvhose it will for *Bellarmine*.

[c] In arg. libri To. 3. pag. 520. Poss. in Appar. p. 362. [d] *Cypri. siue quicunq; est Author.* Bellar. To. 2. pa. 354.

Vrged

To proue 1. Mariage of Priests vnlawfull [a].

By the *Rhemists*, on the New Testament, pag. [a] 571. *Bellar.* tome 2. [a] 354. *Baron.* tome 1. pag. [a] 461. Tome 2. [a] 426.

The 36. Treatise.

Item, *De 12. Abusionibus saeculi*,

Censured

[a] Pamel. in arg. huius lib. pag. 590. Pos. in Appar. p. 362.

Thus by [a] *Pamelius* and *Possevin*, not to bee *Cyprians*, nor *Augustins* neither, who stands charged with it. The stile is different from *Cyprian*; the testimonies of Scripture are cited according vnto the Latine of *Hierome*, and not after the Greeke of the Septuagint [b]. If it be lawful to ghesse at the Author amidst such vncertainties, the booke was written either by one *Ebrardus*, or *Io. Climacus*.

[b] *Si quid in re incerta conijcere licet, aut Ebrardi cuiusquā; aut Io. Climaci.* Pamel. pag. 590.

Vrged

To proue 1. Almesdeedes to be meritorious [a].

By *Coccius*, To. 2. pag. [a] 329. *Waldensis*, Tome 1. pag. 339. 459. & *Gratianus* in Iure Can. pag. 894.

The 37. Treatise.

Zeno.

Zeno liued in the yeere 260. There are diuers *Sermons* extant in his name, by *Sixtus Sen.* thus

Censured;

[*] Constat hos Sermones quos Guar. Veron. orator ventus abhinc annis in lucē emisit, maiori ex parte collectos esse ex diuersis Authoribus, qui 200. pene annis fuerunt Zenone posteriores. Six. Sen. lib. 4. pag. 309.

These [*] Sermons which were put forth a 100. yeeres agoe, by one *Guarinus Veronensis*, it is manifest (saith he) that for the greatest part, they are borrowed of diuerse Authors which liued almost 200. yeeres after his time.

Vrged

Vrged *To proue*

For all this, verie frequently by *Coccius*, To. 1. p.[a] 168 [b] 526. [c] 648. [d] 665. [e] 671. [f] 677. [g] 690. 739. [h] 805. To. 2. [i] 63. [k] 400. [l] 569. 585. [m] 858.

1. Limbus Patrum [a]. 2. That true Sam. appeared [b]. 3. The Booke of Baruch Authenticall [c]. 4. The song of the three children Authenticall [d]. 5. History of Susanna Authent. [e]. 6. The storie of Bell and the Dragon Authent. [f]. 7. The booke of the Maccab. Authen. [g]. 8. Peter chiefe of the Apostles [h]. 9. Free will [i]. 10. Vow of Chastity lawfull [k]. 11. Exorcisme in Baptisme [l]. 12. Prayer for the dead [m].

The 38. Treatise.

Arnobius liued in the yeere 300. Hee is said to haue written *Commentaries on all the Psalmes.* *Arnobius.*

Censured

[a] By the incongruitie of the stile, innumerable Solœcismes, & barbarismes which are in it, in the iudgement of *Sixtus Senen.* to bee as farre different from his other writings, as heauen is from earth. Neither [b] is this the opinion of *Sixtus* alone, but of others also: and yet

[a] *Stilus incompositus, ac Sermo innumeris Solœcismis & barbarismis scatēs, palam arguit, auctorē magis quā cœlum à terra distare ab Arnobio illo.* Sixt. Sen. pag. 262. & 201. & in præfat. [b] *Neque Sixto Senensi, neque alijs probantur.* Pos. in Appar. pag. 129. *Certe non est Arnobius ille præceptor Lactantij, sed aliquis multò recentior.* Bellar. To. 4. 186. & 848.

Vrged *To proue*

By *Coccius*, To. 1. p.[a] 265. [b] 807. tome 2. [c] 66. [d] 236. [e] 621. [f] 682. *Harding* in his Reioynder against Iewels Replie of the Masse, p.[f] 47. [f] 206. *Bellar.* To. 3. [f] 955. To. 4. [f] 848. *Tho. Lincolniensis*, Serm. 9. pag. 51. Serm. 12. *Ric. Smithæus*, de externo Christi sacrificio, p. [f] 29. *Harding* in his Detection of Mr. Iewels lyes, pag. [b] 148. *Nic. Sanders*, of the Supper of our Lord, pa. [g] 50. [e] 287. *Bar.* Tome 1. pag. [b] 208. *Lyra*, tome 3. pa. 434. per vniuersum librum Psalmorum.

1. The blessed Virgin without sin [a]. 2. Peters Primacie [b]. 3. Free will [c]. 4. No iustificatiō by faith alone [d]. 5. Transubstantiation [e]. 6. The sacrifice of the Altar [f]. 7. The wicked receiue Christs body [g].

The 39. Treatise.

Marcellus, Pope of Rome, liued anno 304. There is *Marcellus.*

[a] *Epistola scripta Marc. P. nomine — Epist. illa additamentū aliquod extrinsecus accepisse putamus, quod res ibi scriptæ parū cohæreant.* Bar. To. 3. pag. 32.

an *Epistle* of his written to *Maxentius*,

Censured

To be written in his name, by [a] Cardinal *Baronius*, because the things therein mentioned, do not well hang together, supposed to be patched & peeced by some body.

To proue 1, That all causes are to bee brought to Rome [a].

Vrged By *Gratian*, in the Canon Law, pag. [a] 50. 325. *Leon. Coq.* Exam. Præf. mon. Iac. R. 287.

The 40. Treatise.

Marcus

[b] *Suspicio de impostura. Quonā pacto potuit Marcus 10. Cal. Nov. scripsisse ad Athanasium, cū hoc ipso anno Nonis Octobris reperiatur esse defunctus.* Bar. To. 3. pag. 457.

Marcus, another B. of Rome, anno. 340. An *Epistle* of his, is said to be written vnto *Athanasius*,

Censured

Of Impostvre, by Card. [b] *Baron.* His reason is good, because *Marcus* Letter beares date the 10. of Nouemb. & he himselfe died the same yeere, in the Nones of Octob.

To proue 1. That Saints in heauen pray for vs [a]. 2, The Popes supremacie [b].

Vrged By *Coccius*, tome 1. pa. [a] 472. [b] 857.

The 41. Treatise.

Athana.

[a] *Suspicor hunc ex variis Patrū scriptis collectū à studioso quopiam.* Sixt. Sen. li. 4. pa. 202.

[b] *Constat Pseudepigraphon esse.* Pols. in Appar. pag. 139.

Athanasius liued anno 340. There is a certaine *booke of Quæstions vnto Antiochus* published in his name,

Censured Diuersly. [a] *Sixt. Sen.* suspecteth it to be gathered out of diuers writings of the ancient Fathers, by some student or other; but [b] *Possevin* saith, it is euident that the booke is falsly ascribed vnto him.

To proue 1, Nine orders of Angels [a]. 2, That Saints departed knowe all things [b]. 3, Images lawfull [c]. 4, Distinct. of sins [d]. 5, Orders of Monks [e]. 6, Bapt. necess. to saluation [f]. 7, The Sacrament of Penance [g]. 8. Prayer for the dead [h]. 9, Antichrist to bee a certain person [i]. 10, The sacr. of the Alt. [k]. 11, Dionys. the Areop. booke *De cœlest. Hier. ar.*

Vrged.

By *Coccius*, To. 1. p. 4. [a] 342. [b] 506. [c] 552. To. 2. 3. [d] 109 [e] 350. [f] 491. [g] 515. [h] 782. [h] 850. 926. [i] 1060. *Har.* in his I. Reioynd. p. [k] 53. *Bell.* To. 2. pa. [h] 739. *Allen* in his defence of Purgatory, p. [h] 134. [h] 249. *Bar.* To. 2. p. [l] 45.

The 42. Treatise.

Item, *Libellus de imagine passionis Christi.*

Censured

By [a] *Baronius*, in his Martyrologe, to be without doubt none of his.

[a] *Plane constat Auctorem illius historiæ non esse* Athanasium. Baron. Martyr. Nou. 9. pag. 496. Bellar. Tome 1. contr. 7. lib. de Imag.

Vrged

By *Coccius*, tome 2. pa. [a] 258. *Bellar.* To. 2. p. [b] 978. *Dorman* in his proofe against Iewell, pag. [c] 70. *Canis.* in his Catechis. pag. [b] 107.

To proue
1, Churches built in honor of Saints [a]. 2, Worshipping of Images [b]. 3, Transubstãtiation [c].

The 43. Treatise.

Dorotheus liued in the yeere 350. Hee is said to haue written a booke called a *Synopsis*,

Dorotheus.

Censured.

[a] To be attributed vnto him by an error: [b] The whole discourse is full of lying & fabulous reports: so saith *Bellarmin*, to say no more of it.

[a] *Increbuit error, vt nonnulli putarẽt eum auctorem esse.* Bar. Martyr. p. 243. Iun. 5. [b] *Synopsis plena est narrationibus conficta atque mendacibus, vt alia prætermittam.* Bellar. de Pontif. Rom. lib. 2. cap. 2. pag. 723.

Vrged

By *Coccius*, To. 1. pag. [a] 468. [b] 567. [c] 800. [c] 816.

To proue
1, The Saints departed pray for vs [a]. 2, Reliques of Saints to be worshipped [b]. 3, Peters Primacie [c].

The 44. Treatise.

Damasus, Pope of Rome, liued in the yeer 367. There is a booke currant in his name, *Of the liues of the Bishops of Rome*, commonly called, *Liber Pontificalis*,

Damasus.

Censured

To be written in his name by [d] *Possevin* & *Baro.* cõtaining many things vntrue, repugnant vnto the truth of the storie, [a] so fabulous, that they haue been hissed out for lyes,

[d] *Alterius fuit non huius Damasi.* Pos. in Appar. pa. 378. *fertur nomine eius* Bar. To. 1. p. 573. *cõtinet repugnantia in se fere in vnoquoq; Põtifice.* Id. To. 4. p. 428. [a] Hi-

bentur quadam explosa quæ mẽdacij arguntur. lyes,[b] written by any other, not by him; or[c] rather collected as an hotch-potch, out of diuers Authors.

Id. ib. [b] *Alterius fuit non huius Damasi.* Pols. pag. 378. [c] *A diuersis Autheribus vt verius puto collectus.* Bar. Tome 4. pag. 428.

Vrged

To proue 1, The worshipping of Images[a]. 2, Costantins baptisme by Sylvester[b]. 3, Liberius no Arian[c]. 4, The Mass[d]. 5, The Chalice and other vessels[e]. 6, Massing vestiments[f]. 7, Burning of Incense[g]. 8, Orders of Monks[h]. 9, Chrism in Bapt.[i]. By *Coccius*, tome 1. pag.[a] 559. 819.[b] 883.[c] 892. To. 2.[h] 358.[i] 543.[d] 667.[e] 733.[f] 741.[g] 748. *Pierre Coton*, Tome 2.[b] 1073.

The 45. *Treatise.*

Ambrose. *Ambrose* liued in the yeere 370. His Exposition on the Apocalips,

Censured

[d] *Spurius partus.* Sixt. Sen. li. 4. pag. 196. [e] *Cuth. Tonstallus Episcopus Dunelmensis — quasi thesaurum pro sua pietate evulgari curauit, sanè non potest esse Ambrosij.* Pols. pag. 69. [f] *Præterquã quod stili diuersitas manifestè reclamat, multæ sunt etiam toto opere insperse Gregorij sententiæ, & Auctor apertè fatetur se scripsisse post Romanum Imperium á Longobardis occupatum.* Sixt. Sen. li. 4. pag. 196.

To be a bastard Treatise,[d] by *Sixt. Sen.*[e] put forth by Cuthbert Tonstall, sometimes Bishop of Duresme, with a good meaning no doubt, but certainly it cannot be his.[f] Besides, the repugnancie of the style, there are many sentences heere and there taken out of Gregorie. And what shall I say more? the Author himselfe confesseth, that hee wrote after the Romane Empire was possessed by the Lombards.

Item, his *Commentarie vpon the Epistles of S. Paul*, are

Censured

[g] *Non esse Ambrosij, persuasum est ferè doctioribus.* Pols. in Appar. pag. 65. [a] *Quamuis Sixt. Sen. tribuat Ambrosio, — probabilius est tamen quod cum alijs affert* Card. Bellar. Id. pag. 65. [b] *Non certò sunt Ambrosij.* Bellar. de Christo. lib. 1. cap. 10. pa. 346. [c] *Hoc volumen — eiusdem Cassiodori tẽ-*

[g] By the learneder sort to bee none of his, as they are certainlie perswaded,[a] whatsoeuer *Sixtus Senensis* thinketh to the contrarie: yet more probable is it that Cardinall *Bellar.* writeth of them. They cannot be his (saith another[b] Cardinall.) *Cassiodorus* writes, that in his time,

time, they were missing; and therefore belike some forward fellow, to countenaunce them the better, put them foorth in S. Ambrose his name. [d] *Bellarmine*, after his wonted manner playes handie-dandie: somtimes it may be they are Ambroses, in his iudgement, [e] somtimes without all question they are not his. It is supposed by [f] *Possevin*, that he that wrote the Questions vpon the Old & New Testament, is the Author of these also.

pore desiderari cœptum est: sed plane deperdito, in locum eius alterius Auctoris eiusdem facultatis opus, Ambrosii nomine apparet fuisse suppositum. Bar. To. 5. pag. 38. [d] *Ambrosius, vel quicunque est Auctor.* Bellar. de Rom. pont. lib. 1. cap. 9. pag. 632. & lib. 2. cap. 31. p. 840. [e] *Non certò sunt Ambrosii.* Bellar. de Christo. li. 1. cap. 10. pag. 346. *Non videntur ab Ambrosio editi.* Id. de Cler. lib. 1. cap. 15. pa. 335.

[f] *Credendum eundem istius Commentarij esse Auctorem, qui librum scripsit De quæstionibus vet. & Noui Testamenti.* Pois. pag. 65.

The 46. Treatise.

The *Epistle vnto the Romans*,

Vrged

By *Coccius*, To. 1. pag. [a] 169. Tome 2. [b] 111. [c] 235. [d] 496. *Wald.* tome 2. [b] 254. *Bellar.* tome 1. [e] 240. To. 2. [f] 1097. tome 4. [g] 393. [h] 467. *Allens* Defence of Purgatorie, pag. 65. *Tho. Lincoln*, Serm. 2. pag. 9. *Bristows* Reply to Fulke, pag. 77. *Feuard. Vellosill.* Aduert. p. 255. *Gratianus*, pag. 134. Mr. Sententiarum. pa. [i] 272. *Aquinas*, parte 3. pag. 146. 149.

To proue

1, Limbus Patrum. [a]. 2, Distinction of sins [b]. 3, Faith alone iustifieth not [c]. 4, Baptisme necessarie [d]. 5, Traditions [e]. 6, Fasting on speciall dayes [f]. 7, Concupiscence no sin [g]. 8, Childrē dying vnbaptised, punished pœna dāni [h]. 9, That charitie may be lost [i].

The 47. Treatise.

Item, *in Epist. ad Corinthios*,

Vrged

By *Coccius*, tome 2. pag. [a] 887. *Rhemists* on the New Testament, pag. [b] 431. [c] 444. 451. *Harding* in his Reioynder to Iewels Reply, p. [d] 70. [e] 166. [c] 167. Item, in his 1. Reply to Iewell, pag. 18. [d] 67. *Heskins* in his Parliament, pag. [d] 391. *Walden*, tome 3. [c] 121. *Bellar.* tome 1. [e] 682.

To proue

1, The Sacramēt of Order [a]. 2, Purgatory [b]. 3, Single life of Priests [c]. 4, Transubstantiation [d]. 5, Peters supremacie [e]. 6, The Pope head of the Church [f]. 7, Vow of cōtinencie [g]. 8, That being maried, with consent they may vow continencie [h]. 9, The

wicked receiue Christs bodie[i]. 10, That a man cannot be certaine of his saluation[k]. 11, The difference of an Image and an Idol[l]. 12, Vailing of Nunnes[m].

[e] 682. [f] 840. To. 2. [g] 542. [h] 583. [b] 723. [b] 725. To. 3. [i] 527. To. 4. [k] 1108. *Allens* defence of Purgatorie, pag. [b] 71. *Tho. Linc.* Serm. 11. p. 65. *Canis.* Catech. pag. 323. [c] 684. *Sanders*, de honoraria adorat. Imaginum, pa. [l] 16. *Nic. Sanders* of the Supper of our Lord, p. [d] 228. [d] 272. [d] 298 [d] 364. *Ferd. Velloſill.* in Aduertent. pag. 81. *Gratian*, p. 1138. *Mr. Senten.* pag. 46. 112. *Bar.* To. 1. pa. 74. *Aquin. ſummæ*, parte 1. pag. 52. 2ª. 2æ. pag. 129. 174. *Feuard. Dadræus & Cueilly*, To. 6. in Epiſt. ad Corin. per vniuerſum librum, *Pierre Coton*, To. 1. [m] 403. Tome. 2. [c] 966. [b]. 1348.

The 48. Treatiſe.

Item, *in Epiſt. ad Galatas*,

Vrged

To proue 1, Peters ſupremacie[a].

By *Coccius*, To. 1. pa. [a] 806. *Rhemiſts* on the New Teſtament, p. [a] 497. *Wald.* tome 2. pa. 228. *Bellar.* tome 1. pag. [a] 690. *Ferd. Velloſillus*, in Aduertent. pag. 273. *Bar.* tome 1. pag. 21. 384. To. 2. 296. *Pierre Coton*, To. 1. [a] 365.

The 49. Treatiſe.

Item, *in Epiſt. ad Epheſios*,

Vrged

To proue 1, Limbus Patrum[a]. 2, The orders of the Church[b]. 3, The Sacrament of Matrimo. 1.

By *Coccius*, tome 1. pa. [a] 169. tome 2. [b] 918. *Harding* in his Reioynder againſt Iewell, pag. 245. *Wald.* tome 1. pag. 529. tome 2. 156. *Bellar.* tome 1. [a] 540. Tome 3. [c] 1687. [c] 1692. *Canis.* Catech. pag. [b] 335. [c] 349. *Ferd. Velloſill.* in Aduert. pag. 97. 273.

The 50. Treatiſe.

Item, *in Epiſt. ad Philippenſes*,

Vrged

Vrged

By *Walden.* tome 3. pag. [a] 177. [a] 180. 193. *Bell.* tome 1. pag. 86. 346. *Mr. Sentent.* pag. 249.

To proue 1, That one may be holpen by anothers merits [f].

The 51. Treatise.

Item, *in Epist. ad Colossenses.*

Vrged

By *Walden.* tome 3. pag. 96. 178. *Baron.* tome 2. 53. *Feuard. Dadræus, & Cueilly,* in addit. ad Glossam. tome 2. pag. 1388.

The 52. Treatise.

In *Epist. ad Thessal.*

Vrged

By *Coccius,* To. 2. pa. [a] 1065. *Rhemists* on the New Testament, pa. [b] 555. *Bellar.* tome 1. p. [a] 850. [a] 903.

To proue 1, Antichrist a certaine man [g].

The 53. Treatise.

Item, *in Epist. ad Timotheum,*

Vrged

By *Coccius,* tome 1, pag. *a* 838. 917. tome 2. *b* 887. *The Author of the grounds of the old Religion & the new,* part 1. pag. *a* 126. *Rhemists* on the New Testament, pa. *c* 138. *d* 453. 567. *e* 570. *f* 577. *Hardings* Reioynder, pag. [f] 247. Item, in his 1. Reioynder, pa. [g] 110. *Walden.* To. 2. pag. *e* 212. *e* 213. 240. tome 3. *f* 118. *Bell.* To. 1. 346. *b* 569. *b* 579. *a* 632. To. 2. *a* 129. To. 3. *f* 76. *f* 1675. *Allens* power of Priesthood, pag. 358. *Canis.* Catechis. pag. 606. Item, de externo Christi sacrificio, pag. 29. *Baron.* tome 1. pag. 511. *Aquin.* 2ª. 2æ. pag. 67. *The Dowists* on Leuit. pag. 278. *Pierre Coton,* tome 1, 391.

To proue 1, The Pope, Peters successor, & head of the Church *a.* 2, The Sacram. of orders *b.* 3, The continencie of Priests *c.* 4, Adoration of the Bl. Sacra. *d.* 5, Bigamus excluded frō holy orders *e.* 6, Priests when they are made, haue power to offer *f.* 7, The sacrifice of the altar *g.* 8, Christ a mediator in both natures *h.*

The 54. Treatise.

Item, *in Epist. ad Titum*,

Vrged

To proue 1, That faith alone iustifieth not [a].

By *Coccius*, tome 2. pag. [a] 235. *The grounds of the old Religion and the new*, part 2. pag. 178. *Hard.* in confut. Apol. pag. 2. *Kelliſon* in his Sunday, pag. 36. *Weſton* lib. 2. de triplici hominis officio. pag. 407.

The 55. Treatise.

Item *in Epist. ad Hebræos*,

Vrged

To proue 1, The necessitie of good works [a]. 2, The Sacrament of the Altar [b]. 3, The Sacram. of Penance [c].

By *Coccius*, tome 2. pag. 96. [a] 235. The *Rhemiſts* on the New testament, pag. [b] 205. [c] 613. *Wald.* tome 2. pa. [b] 45. tome 3. pa. 97. 206. *Heskins* in his Parliament, pa. [b] 107. *Bellar.* tome 3. [b] 953. tome 4. [a] 1201. *Gratianus*, pag. [b] 1288. *Mr. Sentent.* pag. 250. The *Dowiſts* on Gen. pag. 58.

The 56. Treatise.

Item, *Epistola* 82. *ad Eccleſiam Vercellenſem*,

Censured

[a] That it cannot bee S. *Ambroſes*: for it mentioneth the Cittie of Venice, which was begunne to bee built in anno 420. after S. *Ambroſe* his death.

[a] *Non poterat eſſe Ambr. in ea mentio ſit Venetiarũ; quæ Ciuitas poſt Ambroſij mortẽ cœpta eſt ædificari anno 420.* Polan. in Apparat. p. 68.

Vrged

To proue 1, Euangelicall counsels [a]. 2, The Monkish life best [b]. 3, Fulfilling meritor. [c]. 3, Single life of priests [d]. 5, Bigamists excluded from holy orders [e].

By *Coccius*, tome 2. pag. [a] 344. [b] 358. [c] 835. [d] 943. *Bellar.* tome 1. [e] 811. *Gratianus*, pag. 95. 126. *Baron.* tome 1. 408. tome 3. 323. To. 4. 264. 320. *Pierre Coton*, tome 2. [d] 967.

The 57. Treatise.

Item, *De fide Reſurrectionis fragmentum*,

Censured

Censured.

We dare not, saith [b] *Costerius*, say, that *Ambrose* was the father of this child: and yet it is

Vrged

As his, by *Coccius*, tome 1. pag. 451. *Wald.* tome 3. [a] 226. *Canis.* Catech. pag. [b] 90.

The 58. Treatise.

Item, *De fide contra Arrianos*,

Censured

By *Posseuin*, not to be his: for *Io. Costerius* hath disproued it.

Vrged

By *Coccius*, tome 1. pag. 9. 334. [a] 649.

The 59. Treatise.

Item, *Epist. ad Demetriadem*,

Censured

[a] Some, saith *Posseuin*, doe vtterlie reiect this Epistle from S. *Ambrose* works. It was written, in the iudgement of Cardinall *Baronius*, by *Pelagius* the Hæretick, as it is most apparant, but his error hath been diuulged in S. *Ambrose* name.

Vrged

By *the Author of the Ordinary Glosse*, To. 6. pa. 1346. *Pierre Coton*, tome. 2. [a] 857.

The 60. Treatise.

Item, *Liber vnicus de Pœnitentia*,

Censured

As found amongst *Ambrose* works in an ancient copy, belonging to the *Librarie of Sorbon*, [d] but it is not his.

[b] *Ambrosij esse contendere partim adfirmare ausi nõ sumus.* Coste. To. 3. pa. 42.

To prone.

1, Canonizing of Saints lawful [a]. 2, Inuocation of Saints [b].

To prone.

1, The bookes of Baruch Authenticall [a].

[a] *Aliqui vt alieniſsimam ab Ambrosio reijciunt.* Pos. p. 68.

[b] *Pelagij Epistolam Ambr. nomine hactenus latentem iam sub suo vultu stat.* Bel. To. 5. p. 38.

To proue

1, Free will [a].

[c] *Reperta sunt inter Amb. opera in vet. Exēp. Mſ. Bibl. Sorbonicæ.* Cens. Rō. operū Ambro. To. vlt. pa. 405.

[d] *Non esse Ambro.* Pos. p. 70.

Vrged

To proue 1, Auricul. Cõfessiõ *a*. 2, The Sacrament of Penance *b*. 3, That men may satisfie for sins *c*

By *Harding*, in his Confutation of the Apologie, pa. *a* 470. *Wald.* tome 2. pag. *a* 227. *Allen* in his power of Priesthood, pag. *b* 121. *Weston*, lib. 2. de triplici hominis officio, pag. *c* 254. *Bar* tome 1. pag. 443.

The 61. *Treatise.*

Item, *Exhortatio ad pœnitentiam agendam*,

Censured

a Vide Censurã Roman. 10. vlt. operũ Ambro. pag. 405.

a Not to be written by him.

Vrged

To proue 1, The Sacram. of Penance *a*. 2, Auric. conf. *b*.

By *Coccius*, tome 2. pag. *a* 789. *b* 815. *The. Lincolne*, Sermon, 16. pag. 98.

The 62. *Treatise.*

Item, 2. *Orationes præparantes ad Missam*,

Censured

By *Erasmus* to be none of his.

Vrged.

To proue 1, The Sacrifice of the Altar *a*. 2, The Masse a propitiatory sacrifice for the dead *a*. 3, Prayer to the Virgin Marie *b*.

The first of them by *Heskins* in his Parliament, pag. *a* 89. *a* 306. *a* 315. *Allen* in his defence of Purgatorie, pag. *a* 117. *Bar.* tome 4. pag. 321. *Coccius*, tome 1. pa. *a* 667. *a* 692. *Pierre Coton*, tome 1. *b* 85.

The 63. *Treatise.*

To proue 1, The Bl. Virgin to bee our Patronesse *a*. 2, Inuocation of Saints *b*. 3, Single life of Priests *c*. 4, Purgatorie *d*.

The second, by *Coccius*, tome 1. pag. *a* 298. *b* 489. To. 2. *c* 943. *Allen* in his Defence of Purgatorie, pag. *d* 107.

Item, the 3. 14. 31. 32. 47. 50. 56. 60. 61. 62. 66. 77. 78. 82. Sermons,

Censured

Confuted

To be rather *Maximus* thē *Ambrose*; they agree word for word, as [a] *Possevin* reporteth.

[a] *Ad verbū sunt in Sermonibus Maximi: et verò Maximi potius esse, quā Ambr. videtur.* Possin Appar. pag. 68.

The 64. Treatise.

The third Sermon is

Vrged

By *Nic. Sanders*, of the Lords Supper, pag. [a] 285.

To proue
1. Adoration of Christs bodie [a].

The 65. Treatise.

The 14. Sermon, by *Walden*. To. 1. pag. 192.

The 66. Treatise.

The 31. Sermon, by *Coccius*, To. 2. pag. [a] 496. *Pierre Coton*, tome 1. [b] 602.

To proue
1, Baptism. necessary to saluation [a].
2, Traditiōs [b].

The 67. Treatise.

The 32. Sermon, by *Baron*. To. 3. pag. 739.

The 68. Treatise.

The 47. Sermon, by *the Author of the grounds of the old Religion and the New*, part. 1. pa. [a] 115. *The Rhemists*, pag. [a] 46. *Bellarmine* Tome 1. pag. [b] 650. *Gratian*, pag. 190.

To proue
1, Peter chiefe of the Apost. [a].
2, Peter the Rocke [b].

The 69. Treatise.

The 50. Sermon, by the *Author of the Ordinarie Glosse*, tome 4. pag. [a] 1783.

To proue
1, The story of Susanna Authenticall [a].

The 70. Treatise.

The 56. Sermon, by *Baron*. tome 1. pag. 169.

To proue
1, The signing of the Crosse [a].

The 71. Treatise.

The 60. Sermon, by *Gratian*, pag. 256.

The 72. Treatise.

The 61. Sermon, by *Gratian*, pag. 255.

The 73. Treatise.

To proue.
1. Peter rocke of the church [a].

The 62. Sermon, by *Bellarmine*, tome 2. pag. 1096.

[a] *Pierre Coton.*

The 74. Treatise.

The 66. Sermon, by *Bellarmine*, tome 2. pag. 1122. *Gratian*, pag. 467.

The 75. Treatise.

The 77. Sermon, by *Bellarmine*, tome 2. pa. 1122. *Baronius*, tome 4. p. 418.

The 76. Treatise.

The 78. Sermon, by *Bellar.* tome 2. pag. 1122.

The 77. Treatise.

To proue
1. Fasting meritorious [a].

The 82. Sermon, by *Baron.* tome 4. pag. [a] 328.

[a] *Vix putatur esse Ambrosij.* Pos. in Appar. pag. 68. Bellar. lib. 2. cap. 15. de bonis operibus in particulari.

The 78. Treatise.

Item, the 34. Sermon, vpon the Lent fast.

Censured

By [a] *Possevin* and *Bellar.* to be hardly his.

Vrged

To proue
1. The Lent fast *a*. 2. Fasting meritorious *b*.

Cõfidently by the *Rhemists* in the New Testament, pag. *a* 10. *Gratian*, pag. 760. 1156. *Baron.* tome 1. pa. *a* 515. *Bellar.* tome 1. pag. 4228. tome 4. pag. *a* 1425. *a* 1465. *a* 1466. *Weston*, de triplici hominis officio, lib. 2. pag. *b*. 89.

The 79. Treatise.

Item, *Tractatus ad Virginem lapsam,*

Censu-

Censured

[a] To be doubtfull whether it be his or no.

[a] *Dubitatũ est an sit Ambr.* Pols. in Appar. p. 66.

Cited

By *Coccius*, tome 2. pag. [a] 450. [b] 789. [b] 835. The *Rhemists*, pag. [c] 440. [c] 580. *Harding* in his confutation of the Apologie, pag. [c] 78. *Bellar.* tome 3. pag. [d] 1446. *Allen* in his Defence of Purgatorie, pag. [c] 13. [d] 50. *Canis.* Catech. pag. [b] 280. [b] 285. [d] 302. [c] 361. *Ric. Smithæus*, de operibus supererogationis, pag. [c] 29. *Bar.* To. 1. pag. 18. 478. 489. tome 4. 327.

To proue

1, The habit of Monks [a]. 2, The Sacram. of Penance [b]. 3, The vow of virginitie [c]. 4, Satisfact. for sinne [d].

The 80. Treatise.

Basilius mag. liued in the yeere 370. *Quæstiones cõpendio explicatæ,*

Basil. mag.

[b] *Haud certo cõstat eas esse Basilij mag. an potius Eustachij Sebasteni, cuius multi et graues errores damnantur.* Pols. p. 192. [c] Bell. To. 4. pag. 111.

Censured

By [b] *Possevin* out of [c] *Bellar.* as if it were not certainly knowne, whether they were written by him, or by one *Eustachius*, a man verie erroneous in manie points of doctrine.

Vrged

By *Coccius* tome 2. [a] 811. *Hardings* Confutation of the Apologie, pag. [a] 70. *Heskins* in his Parliament, pag. [b] 189. *Bellarmine*, tome 3. pa. [a] 1373. tome 4. [c] 1498. *Dormans* proofe against Iewell, pag. [b] 73. *Allen* in his power of Priesthood, p. [d] 107. [a] 223. [a] 224. *Bristowes* Reply to Fulke, pag. [e] 212. *Canis.* Catec. pag. [f] 77. [b] 270. [a] 292. [d] 295. [d] 663. [g] 675. [g] 695. *Harding* in his detection of Iewels lyes, pag. [a] 275. *Ferd. Velosillus*, in Aduertentijs, pag. 75. *Baron.* tome 1. pag. 400. 443.

To proue

1. Auric. cõf. [a]. 2. Transubstãtiat. [b]. 3. Almes-deeds merito. [c]. 4. Penance lawfull [d]. 5. The vow of obed. [d]. 6. Traditiõs [f]. 7. That a man may fulfill the law [f]. 8. Nothing priuate in Monasteries [g].

The 81. Treatise.

Gregor. Nyssenus liued in the yeere 380. Hee wrote *Greg. Nyss.*

De

De differentia Essentiæ & suppositi,

Censured

By [a] *Possevin*, to be attributed vnto him, but not his.

Vrged

By *Bellar.* tome 1. pag. [a] 379.

[a] Tribuitur Nyss. seno. Poss. in Appar. p. 591.

To proue 1. Three hypostases in God [a].

The 82. Treatise.

Item, *De hominis procreatione,*

Censured

Likewise [a] to goe vnder his name.

[a] Fertur sub eius nomine. Sixt. Sen. li. 4. p. 235

Vrged

By *Coccius*, tome 1. pag. 5. tome 2. 26. *Bellar.* To. 2. 472. *Aqui.* 2ª. 2æ. pag. 151.

The 83. Treatise.

Item, *Lib. 8. de Philosophia,*

Censured

[b] To be *Nemesius*, not his; but falsely so accounted.

[b] Qui hos tribuunt Nyss. ij falsi sunt, quippe Nemesii sunt. Poss. in Appa. p. 591.

Vrged

As his, by *Bellar.* tome 4. pag. [a] 646. [a] 663. [a] 673. [a] 674. [a] 725. [a] 729. [a] 740. [a] 839.

To proue 1. Free will [a].

The 84. Treatise.

Amphilo.

Amphilochius liued in the yeere 390. Hee is said to haue written, of *the life of S. Basile*: the booke is

Censured

[c] In the iudgement of all the wiser sort, to be some bodies elſe, hauing manie things [d] inconuenient, & false: so that vnlesse the diligent Reader [a] bee verie warie & circumspect, he may happely be deceiued with falshood in steed of truth. [b] Finally, proued to bea bastard Treatise, and

[c] Prudentiorum omnium sententia alterius — potius quã Amphilochij — esse putatur. Bar. martyr. Ian. 1. pa. 6.

[d] Aliqua illic habentur quæ illis minus conuenire videtur. Ib.

and that it cannot in any sort be his vpon whom it is fathered.

[a] *Falso nomine fertur – nisi adeo sint perspicaces, qui in ijs quæ sint vera à falsis disquirere atque secernere valeãt.* Bar. To. 4. pag. 331. [b] *Spurius Amphilochius – non posse esse illius sub cuius nomine circumfertur, Glicas quarta suorum Annalium parte nos docuit.* Poss. in Appar. pag. 77.

Vrged

By *Coccius*, tome 2. pag. *a* 658. *Heskins* in his Parliament, pag. *a* 157. *Bellar.* tome 3. *b* 245. *b* 246. *b* 407. *c* 891. *Canis.* Catech. pag. *b* 203. *d* 258.

To proue

1, The sacrifice of the Mass *a*. 2, The sacram. of Confirma. *b*. 3, The Communion vnder one kind *c*. 4, Reseruation of the Eucharist *d*.

The 85. Treatise.

Epiphanius liued in the yeere 390. His *Epistle to Iohn Bishop of Constantinople*,

Epiphan.

Censured

By [c] *Possevin* not to be his.

[c] Poss. in Appa. pag. 445.

Vrged

By *Waldensis*, tome 2. pag. 7.

S. *Hierom* liued in the yeere 390. [d] The Commentarie on the Epistles going vnder his name, although in the verie front they beare S. *Hierom* name, yet they neither haue his learning nor stile, by the iudgement of *Sixtus Senen.* [e] *Possevin*, *Catharinus* and *Bellarmine*.

S. Hierom.

[d] *Quanquam in fronte præferant præfationculam Hier. – stylus tamen diuersitas, et dogmatũ discrimen ipsius non esse indicat.* Six. Sen. l. 4. p. 247.

[e] Poss. p. 41.

The 86. Treatise.

His *Commentarie on the Epistle to the Romans*,

Vrged

By *Walden.* tome 1. pag. *a* 157. *a* 218. tome 2. *b* 25. *Bellarmine*, tome 1. pag. *c* 240. *Feuard. Dadræus, et Cueilly*, Addit. in Epist. ad Rom. per librum integrum. *Mr. Senten.* 304. *Baron.* tome 1. pag. 349.

To proue

1. That Peter was at Rome *a*. 2. Faith alone iustifieth not *b*. 3. The necess. of Traditiõs *c*.

The 87. Treatise.

Item, *in Epist. ad Corinthios*,

To proue 1, Faith alone insufficient to saluation [a]. 2, Transubstantiation [b]. 3, Traditions necessarie [c]. 4. Peter the true church [d]. 5, Scripture alone insufficient [e]. 6, Succession a note of the [f]. 7, Virginities perfection [g]. 8, Pouertie lawfull [h]. 9, Communion vnder one kind [i]. 10, The vow of Chastitie [k].

By *Harding* in his Reioynder, pag. [a] 107. *Heskins*, pa. [b] 251. [b] 277. [c] 317. [b] 381. *Walden*. To. 1. [d] 151. [c] 192. [e] 211. [f] 233. [g] 253. [h] 493. tome 2. [b] 66. [b] 147. [i] 151. tome 3. [k] 122.

The 88. Treatise.

Item *in Epist. ad Galathas*,

To proue 1, The song of the 3. children Authent. [a]. 2, Peter first foūder of the chur. of Rome [b]. 3, Free will [c]. 4, Faith alone insufficient [d]. 5, Obseruation of fasts [e]. 6, Transubstantiatiō [f]. 7, Peter the rocke of the Church [g]. 8, The effect of the Sacram. ex opere operato [h]. 9, That without faith, to be obserued [i]. 10, Certaine fasts [k]. 11, The Bible in Hebrew corrupted [l]. 12, Reliques to be worshipped [m]. 13, Sacrificing Priests [n]. 14, Lying sometimes lawfull [o].

By *Coccius*, tome 1. pag. [a] 666. [b] 819. tome 2. [c] 64. [d] 235. [e] 300. [f] 620. *The grounds of the old Religion and of the New*, part 1. pag. [g] 113. part 2. 202. *Bellar.* tome 1. p. [g] 681. tome 3. [h] 197. tome 4. [i] 798. [i] 801. [k] 1474. *Allens* Defence of Purgatorie, pag. 267. *Sanders* of Images in [m] præf. *Canis.* Catech. pa. [k] 531. *Will. Reynolds* of M. W. reprehension, pa. [l] 336. *A warne-word to the waste-word*, pag. 65. *Ric. Smithæus*, de externo Christi Sacramento. pag. [n] 28. *Ferd. Velloſil.* in Aduertent. pag. [o] 6. *Baronius*, tome 1. pag. 92. 266. et seq. tome 2. 10. 730. Tome 5. 98. *Aquinas* 2ª. 2æ. pag. 25. *Baronius*, tome 6. pag. 49. The *Dowists* on Leuit. pa. 293. *Pierre Coton*, tome 1. [b] 359. tome 2. [b] 818. [c] 858.

The 89. Treatise.

Item *in Epist. ad Ephesios*,

By

By *Cecc*ius, tome 1. pag. [a] 345. The *Rhemists*, pag. [b] 471. *Wald.* tome 3. [c] 57. *Bellar.* tome 2. [d] 585. To. 3. [e] 235. [f] 620. [e] 1687. tome 4. [g] 972. *Canis.* Catech. pag. 19. 400. *Nic. Saunders* of the Supper of our Lord, pag. [f] 102. *Ferd. Velloſill.* in Aduertent. pag. 92. 178. *Gratianus*, pag. 103. 132. *Mr. Senten.* pag. 140. 308. *Baron.* tome 1. pag. 176. 447. tome 2. 184. 649. *Aquinas*, 2a. 22. pag. 173. 287. *Pierre Coton*, To. [a] 108. [b] 534.

To proue 1, The cœleſtiall Hierarchie [a]. 2, The indeleble character of Baptiſme, Confirmation, Holy orders [b]. 3, Canonical hours [c]. 4, That childre may without Parents conſents enter into a Religious houſe [d]. 5, Matrimonie a Sacrament [e]. 6, Tranſubſtantiation [f]. 7, Faith alone iuſtifieth not [g]. 8, Difficultie of Scripture [h].

The 90. *Treatiſe.*

Item *in Epiſt. ad Philippenſes,*

Vrged

By *Walden.* tome 1. pag. 367.

The 91. *Treatiſe.*

Item, *in Epiſt. ad Coloſſenſes,*

Vrged

By *Walden.* tome 3. pag. 41. *Ferd. Velloſill.* in Aduertent. pag. 107.

The 92. *Treatiſe.*

Item, *in Epiſt. ad Theſſalonicenſes,*

Vrged

By *Walden.* tome 1. pag. [a] 507. *Harding* in his Detection, pag. 326.

To proue 1, Voluntarie pouertie lawfull [a].

The 93. *Treatiſe.*

In *Epiſt. ad Timotheum,*

Vrged

By *Walden.* tome 1. pag. [a] 291. 362. [b] 456. tome 2. [b] 213. tome 3. [b] 122. [c] 163.

To proue 1, The Pope aboue Princes [a]. 2, The vow of continency [b]. 3, Volunt. pouerty [c].

The 94. Treatise.

In *Epist. ad Titum*,

Vrged

To proue 1, Transubstantiation[a]. 2, The orders of the Church[b]. 3, Single life of Priests[c]. 4, The Pope iudge of all controuersies[d]. 5, Bigamie in Priests vnlawful[e]. 6, Priuate Masses[f].

By *Coccius*, tome 2.[a] 620.[b] 918.[c] 945. The *Rhemists*, pag.[a] 16. *Wald.* tome 1. pag.[d] 143. To. 2.[d] 144. *Bellar.* tome 1.[b] 236. tome 2.[b] 318.[d] 335.[e] 375. To. 3.[a] 463.[a] 464.[a] 469.[a] 620.[c] 1048.[f] 1075. *Canis.* Catech. pag.[f] 251.[e] 367. *Ferd. Velloſill.* in Aduert. pag. 196. *Gratianus*, pag. 92. 134. *Bar.* tome 1. pag. 40. 64. tome 2. 355. *Aquinas*, 2[a]. 2æ. pag. 77. *Pierre Coton*, tome 2.[a] 1229.

The 95. Treatise.

Item *in Epist. ad Philemonem*,

Vrged

To proue 1, Virginitie one of the Euāgel. coūsailes[a]. 2, Free will[b]. 3, Euangelicall counsels[c].

By *Coccius*, tome 2. pag.[a] 401. *Canis.* Catech. pag.[a] 681. *Baron.* tome 1. pag. 603. *Wald.* tome 1. pag. 72. tome 3. pag.[c] 2. 4.

The 96. Treatise.

Item, *in Epist. ad Hebræos*,

Vrged

To proue 1, The placing of Images in Churches[a].

By *Walden.* tome 3. pag.[a] 288.

The 97. Treatise.

Commentaries in Iob,

Censured

[a] *Supposititius, existimatur.* Six. Sen. l. 4. p. 246. [b] *Ib.* [c] *Bedæ Presbyt. Angli fuerunt Com. in Iob.* Pos. in Appar. pag. 41.

[a] To be supposititicious. [b] *Sixt. Senen.* doth probably ghesse that *Bede* wrote it. [c] *Possevin* flatly affirmes it.

Vrged

To proue 1, Transubstantiation[a].

By *Nic. Saunders*, of the Supper of our Lord, pag.[a] 219.

The 98. Treatise.

Lib. 3. Commentar. in Prouerbia,

Censured.

By [d] *Sixt. Sen.* not to belong vnto S. *Hierom*, as well for the difference of the stile, as also for the frequent citation of *Gregorie* and *Austen*; and in *Possevins* iudgement, it is apparent that they were written by *Bede*.

[d] *Negantur fuisse Hier. tum propter sententiarum & eloquij dissimilitudinẽ, tũ quod in ijs, nõ semel citantur Greg. et Augu.* Sixt. Sen. lib. 4. pag. 246. [a] *Bedæ fuisse liquet.* Pos. in Appa. pag. 41.

Vrged

By *Coccius*, tome 2. pag. [a] 802.

To proue

1, Penance lawfull [a].

The 99. Treatise.

Commentarij in Psalmos,

Censured

[b] There be many tokens to proue them to be none of his: but some think they were his; but by some cosening companion, whose name is not knowne, corrupted, with an innumerable sort of tales, and fabulous, or rather foolish reports.

[b] *Multa indicia significãt nõ esse Hier. — Sũt qui existiment Com. esse Hier. sed ab incerto impostore nenijs nugisque innumeris contaminatos.* Sixt. Sen. lib. 4. pag. 246.

Vrged

By *Coccius*, tome 1. pag. *a* 169. 192. *b* 241. *c* 265. tome 2. *d* 330. The *Rhemists* on the New Testament, pag. *e* 138. *Harding* in his Reioynder to Iewell, pa. *e* 155. *e* 157. *e* 196. *e* 198. *e* 202. *f* 204. *e* 218. *e* 235. *Heskins* in his Parliament, pa. *e* 73. *f* 366. *Wald.* tome 1. pag. 4. *g* 548. To. 3. *h* 282. *i* 287. *i* 291. *Bell.* tome 4. *e* 322. *k* 1067. *Dormans* poofe against Iewell, pag. *l* 32. *Will. Reynolds* Refutat. of M. W. reprehension, pa. *m* 488. *Nic. Sanders* of the Supper of our Lord, pag. *e* 286. *n* 289. *Glossa ordinar.* tome 4. pag. 79. & To. 3. per

To proue

1, Limbus Patrum *a.* 2, The ordinary vse of the Crosse *b.* 3, The Vir. Marie without sin *c.* 4, Almesdeedes merito. *d.* 5, The sacrifice of the Mass *e.* 6, Transubstant. *f.* 7, Voluntary powerty lawfull *g.* 8, Worshipping of Images *h.* 9, Worshipping of the Crosse *i.* 10, Inhærent iustice *k.* 11, That the Prince may not intermeddle in matters of religion *l.* 12, The three Kings of Coleyn *m.* 13, The body of Christ to be adored in the Mass *n.*

vniuersum librum. *Ferd. Velloſill.* pag. 41. 152. *Gratianus*, pag. 282. *Mr. Senten.* pag. 192. 333. *Pierre Coton*, tome 1. 669.

The 100. *Treatiſe.*

Commentationes Threnorum,

Cenſured

By [a] *Sixt. Senenſ.* to haue no touch of that ſpirit & life, which was in *Hieroms* works; neither is hee afraid to name the Author.

[a] *Nihil habetur quod Hieronimianũ ingenium ſpiret, nec vereor affirmare — Auctorem fuiſſe Rabanũ.* Sixt. Sen. lib. 4. pa. 247.

Vrged

By *Coccius*, tome 2. pa. *a* 802. *Bellar.* tome 4. p. 528. *Gratian*, pag. 161.

To proue 1, Penance lawfull *a.*

The 101. *Treatiſe.*

Commentarij in Marcum,

Cenſured

[b] To bee as contrarie to his ſtile and manner of vvriting, as fire is contrarie to water: the Author was but a bad Latiniſt, and a worſe Græcian or Hebrew, as writeth *Sixtus Senenſis.*

[b] *Magis abhorrent à ſtilo Hier. quã ignis ab aqua. Sunt hominis qui non multũ Latinè, minus etiam Græcè & Hebraicè nouerit.* Sext. Sen. li. 4. pag. 247.

Vrged

By *Coccius*, tome 2. pag. *a* 752. *Walden.* tome 1. pag. *b* 274. tome 3. *a* 67. 83. *c* 131. *Mr. Sent.* 246. *Feuard. Dadr. et Cueilly*, tome 5. in Marcum, per vniuersum Librum.

To proue 1, The mingling of water with wine in the Euchariſt *a.* 2, The Ch. of Rome the true church *b.* 3, Penance lawfull *c.*

The 102. *Treatiſe.*

Sermo de Aſſumptione,

Cenſured

[a] Diuerſlie. By *Bellarmine* thought to be his, or ſome one in time nothing [b] inferiour vnto him; *Sophronius*,

[a] *Hier. ſiue quicũq; fuit auctor.* Bell. To. 4. pag. 448. [b] *Extat inter opera eius: vel*

or

or some such. Cardinall [c] *Baronius*, crossing the iudgement of Cardinall *Bellarmine*, appeales vnto the iudgement of the learned, whether vpon consideration of the [d] palpable impostures, and egregious lyes found in it, it is likely to be S. *Hieroms*, or *Sophronius* either: [e] nay, he dooth assure vs, it can bee none of theirs, be it whose it will.

[c] *Eum non modo non esse Hier. sed nec Sophronij — iudicium omn. ũ eruditorũ appello.* Bar. To. 1. p. 371. [d] *Egregiè mentitur — manifesta hominis impostura.* Bar. martyr. Aug. 15. pag. 360. [e] *Neutrius esse puto: quin potius potius constat alicuius esse auctoris qui vixit circa, vel post tempora Conc. Ephesini et Chalced. Ib.*

Vrged

By the *Rhemists* in their Annot. on the New Testament, pag. [a] 507. *Bellar.* tome 2. pag. [b] 448. *Aquinas*, parte 3. pag. 57. 61. *Walden.* tome 3. [a] pag. 240. *Pierre Coton*, tome 1. pag. [a] 67. [a] 89. To. 2. [a] 807.

To proue
1, The Assũption of our Ladie [a]. 2, Counsels of perfection [b].

The 103. *Treatise.*

Tractatus de filio Prodigo,

Censured

[f] Vpon certaine knowledge not to bee S. *Hieroms*. It is placed by [g] the Printers amongst Saint *Chrysostoms* works: but it is not his neither, but some vnknowne Authors.

[f] *Liquet non esse Hier.* Sixt. Sen. li. 4. pa. 247. [g] *Ipsum omnes Typographi inter homilias Io. Chrysost. excuderunt, quanquã neque Chrysost. sit, sed incerti Auctoris.* Id. ib.

Vrged

By *Ferd. Velloſillus* in aduertent. pag. 166. *Gratian* pag. 132. *Mr. Senten.* pag. 131. 169. *Aquin.* 2ª. 2æ. pa. 287. *Walden.* Tome 3. pag. [a] 129. *Bellar.* Tome 3. pag. [b] 1048. To. 4. [c] 846.

To proue
1, Penance lawful [a]. 2, The Mass a propitiatory sacrifice [b]. 3, Free will [c].

The 104. *Treatise.*

Regula Monacharum,

Censured.

By

By *Marianus Victor*, to be nothing so learned as other Treatises which goe vnder his name; and therefore is placed in the third rowe of Treatises ascribed vnto Saint *Hierome*.

Vide Mar. Victor. *in præf. ad To. 9.*

Vrged

To proue 1, The three Kings of Col.[a]. By *Harding* in his Detection, pag. 58. *Velloſill.* in advertentijs, pag. 113. *Bar.* tome 1. pag.[a] 53.

The 105. *Treatiſe.*

Epiſt. ad Chromatium et Heliodorum,

Cenſured

Not to be his.

Mar. Victor. *reiecit in angulum. To. 9.*

Vrged

By *Walden.* tome 3. pag. 76.

The 106. *Treatiſe.*

Symboli explanatio ad Damaſum,

Cenſured

To be none of his.

Hier. To. 9.

Vrged

To proue 1, That the ſacrament of the Altar doth cõfer grace ex opere operato *a*. 2, Traditiõs *b*. 3, The Pope iudge of controuerſies *c*. 4, That a mã may fulfil the law *d*.

By *Coccius*, tome 1. pag. *a* 637. By the *Author of the grounds of the old Religion and the new*, part. 1. pa. *b* 66. *Caniſ.* Catech. pag. *b* 44. *b* 162. *Gratianus*, pag. *c* 922. *Mr. Sent.* pag. 61. 199. *Aquinas*, 2ª. 2æ. pag. 24. 86. *Pierre Coton*, tome 2. *d* 802.

Hier. To. 9.

The 107. *Treatiſe.*

Explanatio fidei ad Cyrillum, is

Cenſured

Likewiſe to be falſely aſcribed vnto him.

Vrged

By the *Mr. of the Sentences*, pag. 28.

Saint

The 108. *Treatise.*

Saint *Augustine* liued in the yeere 400. The booke *De* 12. *Abusionum generibus*, is

Censured

Not to be his, by the Diuines of [a] Louan. Wondred by [b] *Erasmus* that any man should haue the boldnesse to father it vpon Saint *Augustine*, beeing written by some honest Lay man.

Vrged

By *Walden*, tome 3. pa. 144. *Vellosill.* in Aduertentijs, pa. 505. as *Cyprians* or *Augustines* by the *Ordinarie Glosse*, tome 6. pag. 40. being in truth neither. It is found in [a] *Hugo de S. Victore* his name.

S. Augustt.

[a] *Non est Aug.* Louan. [b] *Demirer quæ fronte quispiam hoc opus putarit tribuendũ Aug. videtur esse boni cuiuspiã laici.* Eras. To. 9. p. 563

To proue

1, The vow of obedience a.

[a] Ecloga Oxonio — Cant. p. 97. 120. 127.

The 109. *Treatise.*

Sermones de Assumptione,

Censured

[a] Not to be his by the *Louan*; [c] to haue no kin or affinitie with S. *Augustine*. By *Erasmus*, [a] to be some others worke, and therefore reiected by the Schoole of *Louan*. *eam potius quã Aug. Schola Louaniensis in Appendice collocauit.* Bar. Martyrol.

[b] *Non est Aug.* Louan. [c] *Ne pilum quidẽ habet Aug.* Eras. To. 9. pa. 618. [d] *Vt alterius cuiuspiam potius quã Aug. Schola Louaniensis in Appendice collocauit.* Bar. Martyrol. Aug. 15. p. 360.

Vrged

By the *Rhemists* on the New Testament, pag. [a] 507. *Canis.* Catech. pag. 57. *Aquinas*, part 3. pag. 54.

To proue

1, The feast of the Assump. a.

The 110. *Treatise.*

De Amicitia,

Censured

By [e] *Erasmus* and *Angelus Roccha* for a weake worke, written without any strength or substance: [f] beeing neither his, nor written in his stile, as *Possevin* sheweth vs.

[e] *Libellus est infans, et absque nervis.* Eras. et Ang. Roccha. pag. 34. [f] *Non videtur Aug. nec sapit phrasim eius.* Pols. in Apar. pag. 158.

Vrged

By *Fevard. Dadræus*, & *Cueilly*, in Addit. ad Glossam,

tome 2. pag. 688. tome 3. pag. 2005. 2006. 2121.

The 111. Treatise.

De Altercatione Ecclesiæ & Synagogæ,

Censured

[a] For a neat booke, written by some Courtier or Lawyer; sauouring nothing of his phrase, [b] nor hauing testimonie from any good Writer.

[a] *Libellus elegans, sed qui nihil habet phraseos Augustinianæ; videtur Aulicus aut iurecõsultus qui piam fuisse.* Erasm. To. 6. [b] *Nec ab aliquo bono Auctore habet testimonium.* Louan. pag. 31. The Author liued about the yeere of our Lord, 900.

Vrged

By *Coccius*, tome 2. [a] 501.

To proue
1. No saluation without Bapt.[a].

The 112. Treatise.

De Antichristo,

Censured

[c] It is ascribed cõmonly vnto *Rabanus*: not improbablie, saith *Possewin*. [d] *Rupertus* alleageth it in his name. And [e] *Bellarmine* acknowledgeth it to be *Rabanus*.

[c] *Hic liber à nõnullis tribuitur* Rabano Mauro, *nec improbabiliter.* Poss. in Appar. pa. 159. [d] *Tr. is sum esse Rabani agnoscit* Rupertus *à quo allegatur.* Louan. [e] *Rabani, non Aug.* Bell. de Põtif. Rom. li. 3. ca. 12. Eras. To. 9.

Alleaged

By *Coccius*, tome 2. pag. 1143.

The 113. Treatise.

In Apocalypsim,

Censured

[f] Not to be Saint *Augustins*, both by *Bellarmin* & *Erasmus*. [g] It seems that some Student had gathered a few notes to this purpose, which were afterwards digested into Homilies, by patching together a sorry beginning and ending.

[f] *Non est Aug.* Bell. To. 1. pa. 1658. Erasm. [g] *Videtur annotatiuncula à studioso quopiã collecta, quas aliquis vertit in Homilias, assutis in initio ac fine verbis aliquot frigidis.* Louan. Sixt. Senensis, lib. 4. p. 211.

Alleaged

Alleaged

By *Walden.* tome 3. pag. [a] 89. 168. 170.

To proue
1, The scripture not to be read of all [a].

The 114. Treatise.

De Anima et Spiritu,

Censured.

This Treatise is deemed not to be Saint *Augustins.* *Trithemius* thinks it is *Hugo de S. Victore.* The [b] *Louans* esteeme it to be the worke of some farr later Writer.

[a] *Hic liber censetur nõ esse Aug.* Trithe. Abbas Hugonis de S. Vict. *librum esse autumat.* [b] *Non est Aug. sed cuiusdã multo recentioris.* Louan. tome 3.

Vsed

By *Walden.* tome 1. pag. 101. 112. 116. *Weston,* li. 1. de triplici officio, pag. 12. 98. *Mr. Sentent.* pag. 122. *Baron.* tome 4. pag. 399. *Glossa ordinaria.* Tome 6. pag. 438.

The 115. Treatise.

De bono Viduitatis,

Censured.

[c] The facilitie & candor of the stile, in *Erasmus* iudgement proclaimes it to be none of S. *Augustins.* It is probable to be *Iulians.* Some things seeme to bee corrected about free will. The Title is farre different frõ his wonted manner.

[c] *Mira dictionis facilitas & candor, clamitat nõ esse Aug., probabile est esse Iuliani. Sũt quedã de libero arbitrio quæ videntur ab alio correcta:— adde quod tit. alienissimus sit ab Aug. consuetudine.* Eras. to. 4.

Alleaged

By the *Ordinarie Glosse,* tome 6. pag. 246. 256. *Gratian,* pag. [a] 96. [a] 1006. 624. *Baron.* tome 5. pag. 357. *Rhemist.* pag. 440. [a] 579. [a] 581. [a] 582. *Hard.* Conf. Apol. 74. *Wold.* tome 1. [a] 456. *Bellar.* To. 2. 536. To. 3. 1121. *Allens* defence of Purgatorie, pag. [b] 13. *Dormans* proofe against Iewell, pag. [b] 137. *Bristowes* Replie to Fulke, pa. [b] 179. [a] 180. *Canis.* Catec. pa. [a] 360. [a] 365. *Hardings* Detection of Iewels lyes, pag. [b] 278. *Torrens.*

To proue
1, The vow of continencie [a].
2, Falling from vowed chastitie worse thẽ adulterie [b]. 3, Free will [c].

Confes. Aug. pag. [c] 109. [b] 289. [b] 290. 291. [a] 293. [a] 294. [a] 298.

The 116. Treatise.

De cognitione vera vitæ,

Censured.

[a] It is manifest both by the stile, & other circumstances, to be none of his. [b] It resembleth some *Iouinian*, or one that had a fit of an Ague; [c] but is indeed an exercise of some novice in Druinitie, a Monke, that would faine shew what he could doe.

Vrged

By *Coccius*, tome 2. pag. 1099. *Ric. Smith*, de lib. Arbitrio, pag. [a] 53. *Torrensis* confes. Aug. pag. 2. *Vellosill.* in Aduertentijs, pag. [c] 506. [b] 509.

[a] *Non esse Aug. stilus & alia quedã satis manifestãt.* Louan.
[b] *Magis refert Iouinianũ quẽpiam, vel febricitantem potius.*
[c] *Apparet esse progymnasma Monachi tyronis Theologi.* Erasm.

To proue
1, Faith alone insufficient [a].
2, Apparitions of the dead [b].
3, That the Angels knowe all things [c].

The 117. Treatise.

Sermo de Cataclysmo,

Censured.

[d] To haue no shew as if it were his.

Alleaged

By *Walden.* tome 2. pag. 8. To. 3. pag. [a] 91. 92.

[d] *Nihil habet Aug.* Eras. To. 9.

The 118. Treatise.

De contemptu Mundi,

Censured

By the [a] *Louans*, not to be Saint *Augustins* in no sort; and yet the honest lad would faine haue had it passe currant for his: but what should wee doe with such vnlearned toyes?

To proue
1, The chrisme in Baptis. [a].

[a] *Non est Aug.* Louan. To. 9. *Qui nihil prorsum habet Aug. tamen qui finxit haberi Aug. voluit. — Eamus et has indoctas nenias tribuamus* Aug. Erasm.

Vrged

By *Torrensis*, confes. Aug. pag. [a] 324. *Vellosillus*, in

To proue
1, The shauing of Priests [a].

Aduer-

Aducrtentijs, pag. 510.

The 119. Treatise.

De Conflictu vitiorum & virtutum,

Censured

[b] To be more tolerable then the rest, but yet to come short of Saint *Augustine*. [c] It is fathered vpon *Leo*, but vniustlie. [d] Vpon *Greg.* for the stiles sake. Some ascribe it vnto Saint *Ambrose*. [e] And it seemes, that either he was a Millaner that wrote this Treatise, or that he compiled it at Millan.

Alleuged

By *Walden.* tome 3. pag. 11. *Gratian*, pag. 827. *Fenard. Dadræus, et Cueilly*, tome 4. pag. 134.

[b] *Caterùm sanior, sed nihil habens* August. Erasm.

[c] *Tribuitur Leoni, sed nec eius est.* Louan.

[d] *Sunt qui Greg. hunc librum adscribant, tanquã stilum Gregor. redolentem: alij verò ipsũ Ambr. tribuunt.* Ang. Roccha. [e] *Videtur — fuisse mediolanensis, vel certè Mediolani scripsisse.* Pos. in Appa. p. 159.

The 120. Treatise.

De Continentia,

Censured.

[f] The booke is a godly and learned booke; but the stile shewes it to be none of S. *Augustines*. [a] *Erasmus*, & [b] manie more doe iudge it to be *Hugo de S. Victore* his booke.

[f] *Libellus pius, nec indoctus. Aug. non esse, phrasis arguit.* Erasm. [a] *Mihi videtur Hug. de S. Victore.* Eras. [b] *A nõnullis creditur Hug. Vict.* Ang. Roc. p. 41.

Vrged

By the *Rhemists* on the New Testament, pag. [a] 440. *Bellar.* tome 1. 1044. tome 4. [b] 383. [b] 387. *Glossa ordinaria*, Tome 6. 1312. *Pierre Coton*, To. 2. [b] 876.

To proue 1, The vow of chastitie [a]. 2, That cõcupisc. is no sinne [b].

The 121. Treatise.

De quarta feria, siue de cultura agri Dominici,

Censured

By [c] *Erasmus* to be none of his.

[c] *None est Aug.* Erasm. To. 9.

Vrged

By *Torrensis*, confess. Augu. pag. [a] 276. [a] 279. *Feuard. Dadr. et Cueilly*, tome 6. pag. 1323.

To proue.
1, Lent fast to be obserued [a].

The 122. *Treatise.*

Concio ad Catechumenos,

Censured

By [d] *Io. à Louanio*, to be none of his.

[d] *Aug. non esse videtur, Io. à Louanio.* Poss. in Appar. pag. 189.

Vrged

By *Aquinas*, summæ part. 1. pag. 181.

The 123. *Treatise.*

De diligendo Deo,

Censured

By [a] the *Louans* and *Erasmus*, to differ in phrase from Saint *Augustine.*

[a] *Phrasis plurimũ discrepat ab Augustiniana. Louan.* Eras.

Vrged

By *Velloſillus* in Aduertent. pag. [a] 501. *Feuard. Dadr. et Cueilly*, tome 4. pag. 1765.

To proue
1. That the Saints departed knowe all things [a].

The 124. *Treatise.*

Epistolæ 16. *Augu. ad Bonifacium, et Bonif. ad Aug.*

Censured.

It seemeth [b] in *Possevins* iudgement (following herein Cardinall *Bellarmine*) that these Epistles were neuer written by them: but there is no euidence to conuince them, say they. [c] *Erasmus* saith they are absolutely fained. And the Diuines of [d] *Louan* are driuen to confesse for diuers respects, that most of the learned doe thinke them to be counterfeit stuffe; made for exercise onely.

[b] *Non videntur Aug. — non tamen est euidens.* Poss. ex Card. Bellar. pa. 156.
[c] *Simpliciter cõficta sunt.* Eras.
[d] *Multũ discrepant à vena & stilo S. Augu. — vnde docti plerique censent eas exercendi stili gratia confictas esse Louan.*

Vrged

By Cardinall *Baronius*, tome 5. pag. 482.

The 125. Treatise.

Epist. 38. Leto.

Censured

a By Erasmus to bee no simple or vnlearned Epistle, but verie farre differing from S. Aug. stile.

a Est quidem et erudita nec infans Epistola: caeterum plurimum dissonãs à phrasi Aug. Erasm.

Vrged

By Walden. tome 1. pag. a 514. Bellarmine, Tome 2. pag. b 584.

To proue 1, Voluntarie pouertie a. 2, That children may enter into a Religious house without their Parents consents b.

The 126. Treatise.

Epist. 45. Armentario & Paulinæ,

Censured

By the same Author in the like manner: & heethinks that b one man had the making of both these Epistles.

b Videtur eiusdem cuius est 38. Erasm.

Alleaged

By Torrens. Confess. Aug. p. a 289. a 292. Mr. Sent. pag. 365. Aquinas, 2a. 2æ. pag. 165.

To proue 1, The vow of chastitie a.

The 127. Treatise.

Epist. 111. ad Bonifacium, Com.

Censured

c To haue nothing of Saint Augustine: some pietie it hath, but little learning, or rather none at all.

c Non solũ nihil habet Augustini hominis videretur pij, sed prorsus illiterati. Erasm.

Vrged

By Walden. tome 3. pag. 298.

The 128. Treatise.

De Ecclesiasticis dogmatibus,

Censured

a This Treatise hath gone vnder the name of Tertullian: but it is neither Tertullians nor S. Augustines.

a Ferebatur inter opera Tertulliani, quãquãnec illius est, nec Aug. videtur. Erasm.

Eras.

Erasmus thinks it to be a made [b] booke, out of S. *Aug.* vvorks, and the Decrees. [c] *Bellarmine* attributes it vnto *Gennadius*. Whose-soeuer it is, [d] it is no Catholick Writers.

[b] *Partim ex huius operibus collectus, partim ex Decretis Synodorum. I.I.* [c] *Videtur esse Gennadij.* Bell. Tome 2. 139. & Tome 3. 1485. &c. [d] *Non est Catholici scriptoris.* Lotian.

To proue
1, Auricular cõfession *a.* 2, Bigamists excluded from holy orders *b.* 3, The Churches exorcismes *c.* 4, The mingling of wine & water *d.* 5, Free-will *e.* 6, Penance lawfull *f.* 7, Fasting meritorious *g.* 8, Worshipping of reliques *h.*

Vrged

By the *Rhemists* on the New Testament, pag. *a* 453. *b* 570. *c* 576. *Harding* 1. Reioynder, pag. *d* 140. *Wald.* tome 1. pag. *e* 118. tome 3. *d* 67. *Tho. Lincoln*, Ser. 4. pa. 18. *Will. Reynolds* refutat. of M. W. reprehension. pag. *c* 505. *Torrens.* confess. Aug. pag. *c* 175. *d* 198. *b* 211. *f* 219. *f* 221. *g* 280. *g* 287. *h* 321. *Ferd. Velloſill.* in Aduert. pag. 330. 334. 356. *Gratianus*, pag. 1274. *Mr. Sentent.* 154. 217. *Aquinas*, part. 1. 134. part. 3. 141.

a Patet Auct. non solũ impostorẽ sed & hæreticum fuisse. Pols. in App. p. 156. Bell. ib.

The 129. *Treatise.*
Epistola Aug. ad Cyrillum, et Cyrilli ad Aug.

Censured

[a] To be written by one that was not onely a cunning Impostor, but a flat Hæretick: and the Epistles are said * to be ful fraught with errors, & as ful of lyes as may be.

* *Plena erroribus & conserta mendacijs.* Bar. Martyrol. Sept. 30. pag. 435.

To proue
1, Apparitions of the dead *a.*

Vrged

By *Velloſillus*, in Aduertentijs Theolog. pag. *a* 339.

The 130. *Treatise.*
De essentia Diuinitatis,

Censured

[b] To be S. *Hieroms* vnder another Title. [c] It is partlie framed out of a Booke of Saint *Hieroms*, *De membris Domini*: and partlie out of S. *Augustine*. By the smoothnes of the stile it should be *Hugo de S. Victore*. But it is a book

[b] *Hier. adscribitur sub tit. de membris domini.* Ang. Roccha, p. 44. [c] *Partim ex opere quodã Hier.—partim è scriptis Aug. sed facilitas magis refert Hug. Victorinũ quam Aug.* Erasm.

conta-

[d] containing the two firſt chapters of a Treatiſe made by *Eucherius*, *De formulis ſpiritualis intelligentiæ.*

Alleaged

By *Torrenſis*, Confeſs. Aug. pag. 10.

[d] *Liber non eſt Aug. ſed 2. prima capita libri quem S. Eucherius Lugd. Epiſcopus ſcripſit De formulis ſpiritualis intelligentiæ.* Louan.

The 131. *Treatiſe.*

Tract. de Epicureis & Stoicis,

Cenſured

By [e] *Bellarmine*, as if it were not knowne vvhoſe it were: but hee thinks it not S. *Auguſtins*. [f] *Eraſmus* doth not denie it to be a good Treatiſe; but hauing as little as may be of his.

[e] *Non videtur Aug. tamen res eſt incerta.* Bell. apud Poſs. pag. 159. [f] *Nõ omnino malus, ſed nihil aut quã minimum habens Aug.* Eraſ.

Vrged

By *Caniſ.* Catec. pag. [a] 830.

To proue

1. The doctrine of merits [a].

The 132. *Treatiſe.*

Liber contra Fulgentium Donatiſtam,

Cenſured

[a] To bee verie doubtfull whether it be his or not, hauing no ſufficient teſtimonie from any good Writer.

[a] *Incertum eſt, an ſit Aug. cum non habent aliquod teſtimoniũ, ab aliquo Auctore graui.* Bellar. vt refert Poſs. in Appa. pag. 159.

Vrged

By *Parſons* in his Review of 10. publique diſput. pa. [a] 228. *Torrenſ.* confeſs. Aug. pag. [a] 187.

To proue

1, That the wicked eate the body of Chriſt [a].

The 133. *Treatiſe.*

Contra Felicianum Arianum,

Cenſured

[b] There is no probabilitie why we ſhould thinke it to bee S. *Auguſt.* Surely ſome learned man compiled it, for an exerciſe of his wit.

[b] *Non eſt probabile — eſſe Aug. — Eruditus aliquis exercendi ingenij gratia finxit Dialogũ.* Eraſ.

Alleaged

By *Walden.* tome 1. pag. 5. 133. 212. *Bristow* in his Reply to Fulke, pag. 262. *Torrens.* confes. Aug. pag. 25. 30. *Mr. Sentent.* pag. 255. 257. *Aquinas*, part. 3. p. 71.

The 134. Treatise.

Liber Hypognosticon,

Censured

[a] To be none of Saint *Augustins* works, which gaue no Grecke titles to his bookes. [b] The stile is some-what different from his. The manner of handling also followed with [c] more heat then soundnes of argument. *Erasmus* thinketh, that it [d] is collected out of all S. *Augustins* works against the Pelagians. [e] *Bellarmine* cõcludes, that as the books are learned and godly, so they are not Saint *Augustines.*

[a] *Non censetur Aug. qui Tit. græcos suis libris indere nõ solet* — Aug. Roc. pag. 46. [b] *Nec stilus per omnia congruit.* Id. ib. [c] *Clamoris plus habet, solidæ argumentationis minus.* Erasm. [d] *Videtur fuisse quispiam qui quæ sparsim ab Aug. dissertata sunt contra Pelagianos studuerit in vnum contrahere.* Id. [e] *Lib. vt eruditi et Catholici sunt, sic a Aug. nõ sunt.* Bell. vt refert. Pos. p. 189.

To proue

1, Free will *a*.
2, Euangelicall counsels *b*.
3, That a mã may fall frõ grace *c*.

Vrged

By *Hard.* Confut. of the Apol. pag. 119. *Wald.* tome 1. pag. *a* 70. *a* 88. *a* 94. 95. *b* 471. *Bellar.* tome 4. p. 14. *Camis.* Catech. pag. 775. *a* 786. *c* 820. *Ric. Smithæus*, de lib. Arbitrio, pag. *a* 16. *Hier. Torrensis*, confes. Aug. pa. 105. *a* 106. *a* 109. *Aquin.* 1ª. 2æ. pa. 206. 207. *Mr. Senten.* 200. The *Dowists* on Gen. p. 66.

The 135. Treatise.

De Triplici Habitaculo,

Censured

[f] To bee writren by an vncertaine Authour; some [g] good man that had good leisure to huddle vp so much togeather of this argument. There [h] be that father it vpon Saint

[f] *Est incerti Auctoris.* Louan. [g] *Et hunc pius quispiam & otiosus consarcinauit.* Eras. [h] *A nõnullis S. Bernardo adscribitur.* Aug. Rocch.

Saint *Bernard.*

Vrged

By *Coccius*, tome 2. pag. 1143. *Canis.* Catec. p. 739.

The 136. *Treatise.*

De incarnatione Verbi,

Censured

By diuerse circumstances not to be Saint *Augustins*, as [a] the verie Title, the [b] abrupt beginning, harshnes of the stile, &c. doe shew, that it was done by way of exercise, by one that would faine haue had it gone vnder S. *Augustines* name.

[a] *Ipse Tit. olet fucum.* Erasm.

[b] *Initiũ abruptum, sermonis durities, & quedam adiuncta declarant opus non esse Aug. sed studiosi cuiuspiã stilũ exercentis, qui tamen affectauit videri Aug.* Louan.

Vrged

By *Vellosillus*, in Aduertent. Theol. pag. 405.

The 137. *Treatise.*

De laude Charitatis,

Censured

[c] Not to be Saint *Augustins.*

[c] *Non est Aug.* Erasm.

Vrged

By *Aquinas*, 1^a. 2æ. pag. 202. *tertia parte*, pa. 511. *Eeuard. Dadra. et Cueilly*, tome 6. pag. 317.

The 138. *Treatise.*

Meditationes,

Censured

[a] To be his, or else one that had read his bookes verie diligentlie.

[a] *Auctor est vel B. Aug. vel qui eius libros non indiligenter legit.* Louan. Eras.

Vrged

By *Coccius*, tome 1. pag. [a] 298. [b] 364. *Walden*, tome 2. pag. 262. *Canis.* Catech. pag. 730. *Torrens.* confess. Aug. pag. [c] 250. *Pierre Coton*, tome 1. 86.

To prone:

1, Prayer to the virgin Marie [a], 2, Prayer to Angels [b], 3, Prayer to Saints [c].

The 139. Treatise.

Manuale,

Censured.

[b] The Booke was compiled by one that had neither learning, nor eloquence: [c] and hath some points of doctrine which doe flatly crosse S. *Augustines* tenet.

[b] *Ex alijs libellis magna ex parte consarcinatus est, per quẽpiam nec eruditione, nec eloquio praeditũ.* Louan. [c] *Ponit sent. de meritis — quam vbique detestatur* Aug. Eras.

Vrged

By *Harding* in his Reioynder to M^r. Iewell, pa. [a] 121.

To proue 1, The Mass a propitiatorie sacrifice [a].

The 140. Treatise.

De Mirabilibus S. Scripturæ,

Censured

[d] To haue neither the wit nor the phrase of Saint *Augustine*. [e] To be no authenticall booke. [f] To be written after the yeere 600. To be of small vse, and made to little purpose.

[a] *Nec stilo, nec ingenio refert* Aug. Eras. [c] *Nõ est authenticus.* Louan. [f] *Auctor manifestat se post annum domini 690. vixisse.* Ib.

Alleaged

By the *Rhemists* on the New Testament, pag. 434 *Walden.* tome 1. pag. 58. 60. *Torrens.* confess. Aug. pag. 169. *M^r. Sent.* 160. *Nic. Sanders,* of the Supper of our Lord, pag. 214. *Feuard. Dadræ. et Cueilly,* in addit. ad Glossam, tome 1. pag. 628. tome 2. 74. 345. 359. 387. 446. 500. 822. 943. 952. 1315. tome 3. 2198. tome 4. 335. 338. 1534. Tome 5. 77. tome 6. 819.

The 141. Treatise.

Liber ad Orosium,

Censured.

[a] Confessed by the learned not to be his: [b] hauing no grauitie in them, nor any thing worthie so famous a writer. Pecced together by some student.

[a] *Nec liber ille est Aug. vt eruditi fatentur.* Bell. de Missa. lib. 2. cap. 12. Pa. 1092. [b] *Nec aliquid habet graue, & dignum tanto viro.* Pos. in Appar. pag. 157.

Vrged

Vrged

By *Coccius*, tome 1, pag. [a] 346. [b] 684. *Wald.* tome 1. pag. 111. 362. tome 3. 66. *Bellar.* tome 1. pa. [b] 52. *Nic. Sanders* of the Supper of our Lord, pag. [c] 215. *Torrenſ.* confeſs. Aug. pag. 8. *Mr. Sent.* pag. 16. *Aquin.* ſummæ part. 1. pag. 79. *Gloſſa ord.* tome 6. pa. 402. *Pierre Coton*, tome 1. 108.

To proue 1, The cœleſtiall Hierarchie [a]. 2, The booke called Eccleſiaſticus authenticall [b]. 3, Tranſubſtantiation [c].

The 142. *Treatiſe.*

De prædeſtinatione & gratia,

Cenſured

[a] Not to bee S. *Auguſtines*; for beſides that it is not mentioned by *Poſsidius* nor *Bede*, it differs in points of doctrine from S. *Auguſtine*: and therefore is ſuppoſed to be written [b] by one that was not very ſound.

[a] *Non vid. Aug. nam nec à Poſsidio, nec à Beda recitatur, & ſimul diſcrepat à doctrina Auguſt.* Poſs. in Appar. p. 159. [b] *Suſpecti Auctoris liber.* Louan.

Vrged

By *Coccius*, tome 2. pag. 1036. *Aquin.* part 1. pag. 49. *Gloſſa ord.* tome 1. pag. 850. tome 2. 334. tome 6. pag. 121. 125. *Caniſ.* Cat. pag. 2. [a] 793. pag. *Grat.* pa. 861. The *Dowiſts* on Exod. pag. 173.

To proue 1, Free will [a].

The 143. *Treatiſe.*

De prædeſtinatione Dei,

Cenſured

[c] To bee another booke that came out of the ſame forge. [d] Proued by the briefeneſs thereof, and in that it [e] teacheth a cleane contrarie doctrine to S. *Auguſtine*.

[c] *Alterũ eiuſd. farinæ opuſculũ.* Louan. [d] *Non eſſe Aug. vel ipſa brevitate arguit.* Poſs. pag. 159. [e] *Docet quod Aug. fortiter refellit.* Ib.

Vrged

By the *Ordinarie Gloſſe*, tome 6. pag. 112.

The 144. *Treatiſe.*

De vera & falſa pœnitentia,

Censured

[f] *Non est Aug. quod multis probari possit.* Pols. pag. 158. [g] *Tot vndiq; sunt argumenta — vt abunde sit admonuisse lectorem.* Eras. [b] *Fit mentio de ipso Aug. et sent. ab Aug. est in Decreta et* Erasm.

[f] There are arguments enough to proue it to be none of his; [g] so many, that it is sufficient onely to the Reader to vnderstand so much. [h] Therein is alleaged a sentence of Saint *Augustine*, and refuted. [i] Lord, to see the industry of men in former times, rather then their iudgemēt! this booke is almost wholly transcribed into the *Canon-Law*, and into the booke of the *Sentences*.

dissentit vt ait Trithemius. Ang. Rocchа. p. 51. [i] *Totus ferè hic liber transcriptus Sententias, vt hinc liqueat, quanto plus fuerit in colligendo studij, quam iudicij.*

Vrged

To proue 1, Auricular confess. [a]. 2, Purgatorie fire [b]. 3, Penance profitable [c]. 4, The treasure of the Church [d].

By *Wald.* tome 2. pag. [a] 232. tome 3. pag. [a] 131. *Allens* Defence of Purgatorie, pag. [b] 109. *Tho. Lincol.* Ser. 20. pa. 120. *Bristowes* Reply to Fulke, p. [b] 260. *Canis.* Catec. pa. [c] 313. *Torrens.* confess. Aug. p. [a] 118. [c] 212. [c] 215. [a] 216. [a] 217. [d] 219. [b] 221. *Ferd. Velloſil.* in Advert. pag. [c] 89. [a] 407. *Gratianus*, pag. 92. *Mr. Sent.* pag. 319. *Aquin.* 3. part. pag. 153. 199. 200.

The 145. *Treatise.*

De Pœnitentiæ medicina Libellus vnicus,

Censured

[b] *Aug. adscriptus.* Ang. Rocc.

[b] To be fathered vpon him.

Vrged

To proue 1, Penance profitable [a]; 2, Satisfactions [b].

By *Canis.* Catech. pag. 285. *Tho. Lincoln*, Serm. 14 pag. 82. *Torrens.* confess. Aug. pag. [a] 172. [b] 219. *Gratianus*, pag. 1119. *Mr. Sent.* pa. 298. *Aquin.* 1ª. 2æ. pa. 155. part 3. 147.

The 146. *Treatise.*

De Patientia,

Censured

[a] Not

[a] Not to be his, by reason of the stile. Some [b] foolishlie attribute it to *Cyprian*: but his it cannot bee, the stile saith no.

[a] *Aug. non esse phrasis arguit.* Eras. [b] *Aliqui appropriant Cypr. ex ignorantia tamē, quia multum in stilo à Cypriani libro differt.* Ang. Roccha. pa. 51.

Vrged

By *Torrensis*, confess. Aug. pag. 106. 157. *Aquin.* 2ª. 2æ. pag. 237.

The 147. Treatise.

Quæstiones veteris & Noui Testamenti,

Censured

[c] Not to be S. *Aug.* but rather some Monks. [d] Doubtless in former time these men had a good mind, and tooke great paines in copying out of bookes; but yet for all this, their boldnes cannot sufficiently be wondred at: which purposely for their great aduātage (no doubt) did thrust foorth such rude, rascall & foolish stuffe, in steed of manie learned Treatises of the ancient Fathers, by them purpolely suppressed, for feare least their presumptuous boldnes should haue been found out. [e] It was not *August.* that wrote this booke, but an hæretick; and peraduenture the Author of the Commentary vpon the Epistles of Saint Paul, published in Saint *Ambrose* name. And it may be verie well one of the Deacons of the Cittie of Rome.

Diaconi vrbis Romæ. Pos. in Appar. pag. 158.

[c] *Aug. esse non censetur.* Ang. Roccha. pag. 55. [d] *Pium erat studium veterum Monachorū, qui sacris libris describendis vacabāt. Cæterum non queo satis demirari, quid illi cogitarint, qui studio, dataque operā, sic quæstus haud dubie gratia, celebriū virorum monumenta cōtaminarunt, et quo plus emolumenti adferret impostura, fartagines ineptas iuxta & loquaces, magni gratiosique nominis fuco simplicibus commendarunt. Et probabile est eorundem opera complures libros immortalitate dignos — obrutos fuisse, ne quis illinc ipsorum audaciam deprehenderet.* Eras. [e] *Non est August. sed hæretici — videntur eius cuius sunt comment. in Epistolas Pauli, quæ sub nomine Ambrosii circumferuntur; fortasse vtrumque opus est Hilarij*

Vrged

By *Coccius*, tome 1. p. 4649. *b* 806. tome 2. *c* 741. *d* 888. The *Rhemists*, pag. *b* 50. *b* 206. *d* 276. *e* 439.

To proue

1. The booke of Baruch authenticall. 2. Peters supremacie *b*. Mas-

sing vestimẽts *e* 4, The sacramẽt of orders *d* 5, Single life of Priests *e*. 6, Transubstantiation *f*. 7, Voluntarie pouertie *g*. 8, The sacrament of order *h*. 9, Worshipping of Saints *i*. 10, The necessitie of Miracles *k*. 11, Succession a note of the Church *l*. 12, The Churches Exorcisme *m*. 13, Fasting meritorious *n*. 14, The virgin Marie Queene of heauen *o*.

Hard. Reioynder against Iewell of the Masse, p. *f* 210. *f* 211. Item, his aunswer to Iewels Challenge, pag. *b* 94. *Heskins* in his Parliament, pag. *b* 253. *Wald.* tome 1. pa. *b* 150. 206. *b* 237. 391. *g* 536. tome 2. *h* 205. *e* 211. tome 3. *c* 62. *b* 135. *i* 225. *k* 229. *Parsons* Cõuers. part 2. pag. *l* 279. *Dormans* proofe against Iewell, pag. *b* 14. *b* 108. *Canis.* Catec. pa. *m* 337. *Hard.* detection of Mr. Iewels lyes, pag. 164. *Torrensis* confess. Aug. pag. *b* 55. 169. *h* 205. *n* 273. *c* 322. *Ferd. Velloſil.* Aduert. pa. 11. 89. *Gratianus*, pag. 137. *Mr. Sentent.* pag. 56. 365. *Baron.* tome 1. pag. 752. *Aquinas* part 3. pag. 63. 61. The *Dowists* on the old Testam. In the argum. of Gen. *Pierre Coton*, tome 1.° 97.

The 148. Treatise.

Quæstiones ex vtroque Testamento mixtim,

Censured

[b] To containe many things farre from the truth, and vnworthy of Saint *Augustine*. [c] It is not this.

Vrged

By *Coccius*, tome 1. pa. [a] 659. *Torrens.* confess. Aug. p. [b] 301. *Velloſil.* Aduert. p. 396. *Mr. Sentent.* pag. 101. *Baron.* tome 5. pag. 41. *Feuard. Dadra. et Cuelly*, tome 4. pag. 284. To. 6. pag. 245.

[b] *Vaia continet et Aug. indigna, et à veritate aliena.* Louan. [c] *Haud esse August. probatur.* Ba. To. 2. p. 251

To proue 1, The hist. of Tobie cano. [a]. 2, Single life of Priests [b].

The 149. Treatise.

Regula Clericis tradita,

Censured

By [b] consent of the learned, and euidence of the stile. [c] I pray what forhead or forecasts had they, which durst thrust out such fooleries and fopperies in the name of so reue-

[b] *Tã ex stilo quã ex Doct. cõsensu Aug. esse negantur.* Eras. [c] *Obsecro te lector, quid habent frõtis ac mentis, qui tales nanias tali ad. scribunt viro?* Id. ib.

reuerend a Doctor of the Church?

Vrged

By *Torrens.* confess. Aug. pa.[a] 307. [b] 323. [c] 327. *Aquin.* 2[a]. 2æ. pag. 71. 72. 272. part 3. pag. 85.

To proue 1, The order of Monks [a]. 2, The habit of Nuns [b]. 3, Canonical hours [c].

The 150. *Treatise.*

De Rectitudine Catholicæ conuersationis,

Censured

[d] Not to be his writing.

Vrged

By *Torrens.* confess. Aug: pag. [a] 236. *Feuard. Dadræ & Cueilly,* tome 6. pag. 1293. 1302.

[d] *Non est Aug.* Louan.

To proue 1, The Sacram. of Extreame vnction [a].

The 151. *Treatise.*

Responsio ad Articulos sibi falsò impositos,

Censured

[a] To be *Prospers,* and found extant among his works.

[a] *Prosperi est, et habetur inter eius opera.* Poss. pag. 159.

Vrged

As *Augustins,* by *Walden.* tome 1. *Ric. Smithæus,* de lib. Arbitrio, pag. [a] 8. *Torrens.* confess. Aug. p. 93. 104. 106. 116. *Aqui.* Summæ part 1. pag. 42. *Pierre Coton,* tome 2. 1439.

To proue 1, Free will [a].

The 152. *Treatise.*

Sermones ad Fratres in Eremo,

Censured

[b] To be counterfeited in his name, by one that could scarce tell how to make true Latine. Written first for exercise sake, [c] by a Flemish-French mungrell, condemned publiquely by Authoritie. The Author [d] noted for a coseher; one that had [e] more will then skill to deceiue the ignorant, and the Authour of many lying, vaine, fabulous

[b] *Satis constat sub D. Aug. nomine à quodam semilatino exercitij causa conscriptos esse.* Louan. [c] *Martinus Lipsius suspicatur Auctorē fuisse Gallo-Flandrū-ser. consilii & à cōseruatore Apostol. Rhetij, anno 1414. damnati.* Ib. [d] *Non*

bulous, and ridiculous reports; huge lyes, the like were neuer heard of before.

nisi impostor dicendus. Baron. To. 4. pa. 400.

c Frigidus fictor tentosa mẽdacia

— multa delira, vana & fabulosa sub tanti Patris nomine vehemẽter effutit — perblaterat. Baron. To. 4 pag. 436.

Vrged.

To proue 1, Prayer for the dead [a]. 2, Singlie life of Priestes [b]. 3, Monks that forsake their calling, in state of damnatiõ [c].

By *Allen*, in his defence of Purgatorie, pa. [a] 136. *The. Lincolne*, Serm. 8. pag. 45. *Torrens.* confess. Aug. pag. [b] 300. [c] 310. *Ferd. Velloſil.* pag. 48. 542. *Gratian.* pag. 281. 644.

The 153. *Treatise.*

Sermo. 219. *de Tempore pro Decimis,*

Censured

[a] As if it might be well doubted whether it be his or no; yet to helpe the matter againe, hee affirmes is to be written [b] by some woorthy and ancient Father of the Church: for (I pray you obserue his reason) [c] many sentences are taken out of this Treatise, and registred in the Canon Law. Mee thinks he might haue had a better argument to proue the Canon law to be corrupted, it being compiled of many such false and corrupt Sentences.

[a] *Forte nõ est B. Aug. iste Sermo.* Bull. de Cler. li. 1. c. 15. pa. 387.

[b] *Insignis est sine dubio et antiqui alicuius Patris.*

[c] *Nam inde tanquã ex August. multa adscripta sunt in Decreto 16. q. 1.* Bell. lib.

Vrged

By *Coccius*, tome 2. pag. 460. *Gratian*, pag. 743.

The 154. *Treatise.*

Sermo de Sanctis 35.

Censured

[a] By *Baronius*, to bee a false Treatise; a verie counterfeit, which hath for a long space lyen hidden vnder his name: but the vizor beeing taken away, it will easilie appeare to bee some other Authours. It cites *Isidore*; a manifest argument of false dealing. [b] Away with such base

[a] *Hactenus Aug. nomine latuit, sed falsò: cũ enim citetur ab eo Isidorus, aliũ ab Aug. esse Auctorem certũ est.* Bar. To. 1. pag. 372. [b] *Merito Louaniẽsis schola reiecit in angulum, vel quæ id genus sunt alia Apocryphorũ.*

base tricks, which doe rather harme then good to the truth of Religion.

quisquilia, quæ potius detrahant quã probẽt veritatẽ. Ib. pa. 373.

Vrged

By *Vellosillus*, in Aduertent. Theol. pag. [a] 538. *Bar.* tome 1. pag. 373.

To proue 1, The Assũption of our Ladie [a].

The 155. Treatise.

De salutaribus documentis,

Censured.

[c] This Sermon seemes to haue a pious kind of loquacitie; [d] the Author therof was a good honest fellow, but without learning. [e] It is not *Augustines*: it [f] were the greatest impudencie in the world to father such a Sermon vpon him.

[c] *Sermo habet piam loquacitatem.* Eras. [d] *Apparet hominem fuisse pium, sed absq; literis.* Louan. [e] *Censetur tribuere summæ* [f] *Hæc August. sit impudentiæ.* Erasm.

Vrged

By *Walden*. tome 3. pag. 131. *Torrens.* confess. Aug. pag. [a] 186. [b] 273. *Ric. Smith*, de lib. Arbitrio, pa. [c] 67.

To proue 1, Auric. confession [a]. 2, Fasting meritorious [b]. 3, Merits [c].

The 156. Treatise.

Soliloquia Animæ ad Deum,

Censured

[a] To be written by a man that was verie conuersant in Saint *Augustines* workes. [b] A Treatise that hath many good passages in it; saue that he doth oftẽtimes rehearse the same things againe.

[a] *Agnoscis hominẽ versatũ in Aug. voluminib.* Louan. [b] *Opus plenũ pijs affectibus, subinde tamen iterans eadem.* Ib.

Vrged

By *Coccius*, tome 2. pag. 1036. *Walden.* tome 2. pag. 135.

The 157. Treatise.

Scala Paradisi,

Censured

By [c] *Trithemius* to be Saint *Bernards*; and testified that it is so found in the auncient *Manuscripts*, & agreeth well enough with his stile. The *Louans* [d] denie not but that it may passe for Saint *Bernards*, although it bee neither *Augustins* nor S. *Bernards*.

[c] *In antiquis exemplaribus S. Bernardo adscriptus reperitur, & ipsius redolet stilum, vt ait* Trithem: Ang. Rocc. pa. 56. [d] *Hoc opusculum fertur — inter scripta B. Bernardi, quanquam nec illius videatur esse.* Louan.

Vrged

To proue 1, Free will [a].

By *Hard.* in his Detection, pag. 325. *Torrensis* confess. Aug. pag. [a] 109. [a] 112.

The 158. *Treatise.*

Liber de Speculo,

Censured

[a] *Aperte non est Aug. nam ca. 3. citat versus Boethij, & cap. 2. negat Spiritũ S. procedere à filio: cuius oppositum constanter docet Aug.* Posse. in Appa. pag. 159.

[a] It is reported to bee Saint *Augustines*, but the contrarie is most euident. Hee cites a testimonie out of *Boëthius*, and denies the procession of the holy Ghost; an hæresie euerie where impugned by Saint *August.* And in truth (to censure it aright) it hath no [b] shew of Saint *Augustine*, nor of any learned Writer.

[b] *Nec pilũ habet Aug. nec scriptoris quidem eruditi.* Erasm.

Vrged

To proue 1, The Sacra. of Extreame vnction [a]. 2, Tobias canonicall [b].

By *Coccius*, for Saint *Augustines*, tome 2. pag. [a] 877. *Bellarmine*, tome 1. pag. [b] 43. *Canis.* Cate. pag. [a] 320.

The 159. *Treatise.*

De singularitate Clericorum,

Censured

[c] *An nõ nullis Hier. adscribitur, à quibusdã Orig. Citatur à multis sub nomine Aug.* Ang. Rocchа. pag. 57. [d] *Multosque et Hier. et Cypriani nomine excusus est; quũ phrasis, nec Hier. nec Cyp. nec Aug. referat.* Eras.

Diuersly, and almost so many men so many minds. [c] Some father it vpon *Hierome*: some vpon *Origen*: some vpon [d] *Cyprian*: and others vpon *Augustine*: but I take it by the phrase and manner of writing to belong vnto none of them.

Vrged

Vrged

By *Walden.* tome 3. pag. [a] 121. *Torrens.* confess. Aug. pag. [a] 300.

To proue 1, Single life of Priests [a].

The 160. *Treatise.*

De Trinitate et Vnitate Dei,

Censured

[a] Not to be S. *Augustines*, nor to sauour of his phrase and manner of speech. [b] It was some obscure fellow that wrote it, that could scarce tell how to make true Latine. I [c] commend his paines in taking so many good sentences out of Saint *Augustine*: yet mee thinkes it it not fit, that such Pamphlets as these, should wander vp & down in other mens names, that are of that marke and note.

[a] *Non videtur Aug. – nec sapit phrasim eius.* Pola. pag. 158.

[b] *Incerti auctoris liber – stilus est facilior quàm Augustini interim vix bene Latinus.* Louan.

[c] *Passim apparent fragmenta quæ decerpsit ex Aug. libris. Non improbo studium ad hunc modum sed hoc genus libelli in celebrium scriptorum nomen collatis omnium lectorum non probo.* Erasm.

Vrged

By *Torrens.* confess. Aug. pag. 12. 35. *Mr. Sentent.* pag. 255. 257. *Glossa ord.* tome 6. pag. 500.

The 161. *Treatise.*

De tempore Barbarico,

Censured

To haue nothing of S. *Augustine.*

Vrged

By *Baronius*, tome 4. pag. 149. tome 5. 509. p. 511.

The 162. *Treatise.*

Quæstiunculæ de Trinitate,

Censured

[a] To bee taken out of S. *Augustines* bookes *De Trinitate*: and it is to be doubted whether euer he wrote it or no. Howsoeuer, it matters not much, because the booke

[a] *Videtur collectus ex libris de Trinitate. Sit ne vero Aug. annon incertum est: parum tamen refert, quia liber est parui momenti.* Poss. in Appar. pag. 157. Louan. pag. 426.

By [c] *Trithemius* to be Saint *Bernards*; and testified that it is so found in the auncient *Manuscripts*, & agreeth well enough with his stile. The *Louans* [d] denie not but that it may passe for Saint *Bernards*, although it boe neither *Augustins* nor S. *Bernards*.

[c] *In antiquis exemplaribus S. Bernardo adscriptum reperitur, & ipsius redolet stilum, vt ait* Trithem. Ang. Rocc. pa. 56. [d] *Hoc opusculum fertur — inter scripta B. Bernardi, quanquam nec illius videatur esse.* Louan.

Vrged

To proue 1, Free will [a].

By *Hard.* in his Detection, pag. 325. *Torrensis* confess. Aug. pag. [a] 109. [a] 112.

The 158. *Treatise.*

Liber de Speculo,

Censured

[a] *Aperte non est Aug. nam ca. 3. citat versus Boethij, & cap. 2. negat Spiritũ S. procedere à filio: cuius oppositum constanter docet Aug.* Posse. in Appa. pag. 159.

[a] It is reported to bee Saint *Augustines*, but the contrarie is most euident. Hee cites a testimonie out of *Boëthius*, and denies the procession of the holy Ghost; an hæresie euerie where impugned by Saint *August.* And in truth (to censure it aright) it hath no [b] shew of Saint *Augustine*, nor of any learned Writer.

[b] *Nec pilũ habet Aug. nec scriptoris quidem eruditi.* Erasm.

Vrged

To proue 1, The Sacra. of Extreame vnction [a]. 2, Tobias canonicall [b].

By *Coccius*, for Saint *Augustines*, tome 2. pag. [a] 877. *Bellarmine*, tome 1. pag. [b] 43. *Canis.* Cate. pag. [a] 320.

The 159. *Treatise.*

De singularitate Clericorum,

Censured

[c] *Anõ vnlli Hier. adscribitur, à quibusdã Orig. Citatur à multis sub nomine Aug.* Ang. Rocch. pag. 57. [d] *Multosq; et Hier. et Cypriani nomine excusus est; quũ phrasis, nec Hier. nec Cyp. nec Aug. referat.* Eras.

Diuersly, and almost so many men so many minds. [c] Some father it vpon *Hierome*: some vpon *Origen*: some vpon [d] *Cyprian*: and others vpon *Augustine*: but I take it by the phrase and manner of writing to belong vnto none of them.

Vrged

Vrged

By *Walden.* tome 3. pag. [a] 121. *Torrens.* confess. Aug. pag. [a] 300.

To proue 1, Single life of Priests [a].

The 160. *Treatise.*

De Trinitate et Vnitate Dei,

Censured

[a] Not to be S. *Augustines*, nor to sauour of his phrase and manner of speech. [b] It was some obscure fellow that wrote it, that could scarce tell how to make true Latine. I [c] commend his paines in taking so many good sentences out of Saint *Augustine*: yet mee thinkes it it not fit, that such Pamphlets as these, should wander vp & down in other mens names, that are of that marke and note.

[a] *Non videtur Aug. – nec sapit phrasim eius.* Pola. pag. 158.

[b] *Incerti auctoris liber – stilus est facilior quàm Augustini, interim vir bene Latinus.* Louan.

[c] *Passim apparent fragmenta quædam excerpta ex Aug. libris. Non improbo studium ad hunc modũ sed hoc genus libellis inclytorum scriptorum nomen collatis omnium iudicio non probo.* Erasm.

Vrged

By *Torrens.* confess. Aug. pag. 12. 35. *Mr. Sentent.* pag. 255. 257. *Gloss. ord.* tome 6. pag. 500.

The 161. *Treatise.*

De tempore Barbarico,

Censured

To haue nothing of S. *Augustine.*

Vrged

By *Baronius*, tome 4. pag. 149. tome 5. 509. p. 511.

The 162. *Treatise.*

Quæstiunculæ de Trinitate,

Censured

[a] To bee taken out of S. *Augustines* bookes *De Trinitate*: and it is to be doubted whether euer he wrote it or no. Howsoeuer, it matters not much, because the booke is

[a] *Videtur collectum ex libris de Trinitate. Sitne verò Aug. annũ incertũ est: parum tamẽ refert, quia liber est parui momenti.* Poss. in Appar. pag. 157. Louan. pag. 426.

is of no account.

Vrged

By *Torrensis*, confess. Aug. pag. 21.

The 163. Treatise.

De visitatione infirmorum,

Censured

[b] Not to bee Saint *Augustins*, [c] but some prating fellowes, a rude and illiterate Asse. They wanted no boldnesse, that would venture to broach such foolish Treatises in Saint *Augustines* name.

Eras. *Coccius* placeth the Author in the yeere 500.

[b] *Non est Aug. Louan.* [c] *Sermo locutuleij nec docti, nec diserti. Quid habuerunt vel frontis, vel mentis, qui talia scripta nobis obtruserunt nomine Augusti.*

To proue 1, The worshipping of Images [a]. 2, Auricular confession [b]. 3, The Sacram. of Extreame vnction [c].

Vrged

By *Coccius*, tome 1. pag. [a] 560. To. 2. [b] 816. [c] 877. The *Rhemists*, pag. [c] 506. *Harding* 1. Reioynder, pag. 127. *Walden.* tome 2. pag. [b] 231. [b] 247. [c] 268. To. 3. [a] 286. *Dormans* proofe against Iewell, pag. [b] 140. *Tho. Lincoln*, Serm. 19. pag. [b] 116. *Canis.* Catec. pag. [b] 293. *Torrens.* confess. Aug. pag. 180. [b] 217. [c] 236. [a] 316.

The 164. Treatise.

De vita Christiana,

Censured.

[a] To proue this booke not to be S. *Augustines*, were to proue the sunne to shine at midday; a [b] very needlesse labour, as much lost as if it were spent in reading it. The [b] Diuines of *Louan* doe almost confesse as much.

Ego nihil video dignum, in quo tempus terat, cui sit alioqui aliquid serij negotij. Id. *Augst.* Louan.

[a] *Hunc librū nō esse Aug. nō minus superuacaneum sit, quam si quis admoneat bubalum nō esse equum.* Eras. ib. [b] *Non est*

Vrged

To proue 1, That faith alone iustifieth not [a].

By *Torrens.* confess. August. pag. [a] 151. *Vellosil.* pag. 510. *Fenard. Dadræus & Cuellij*, To. 4. pag. 2542.

The

The 165. Treatise.

De vtilitate pœnitentiæ,

Censured

Not to be his, both by the [c] Diuines of *Louan*, and *Erasmus*.

[c] *Non est Aug. Louan. Erasm.*

Vrged

By *Harding*, in his Reioynder to Iewels Reply of the Masse. pag. 23. 24. *Heskins* Parliament, pag. 253. *Walden.* tome 1. pag. 434. tome 2. 107. *Bellar.* tome 3. pa. [a] 1156. *Stapleton* in his Fortresse, pag. [b] 110. *Thom. Lincolne*, Serm. 14. pag. 82. [a] 83. *Camis.* Catech. pag. 469. *Torrens.* confess. August. pa. 181. *Gratianus*, pag. 415. *Mr. Sentent.* pag. 326.

To prone
1, The Sacrament of Penance [a]. 2, Auricular confession [b]. 3, Transubstantiation [c].

The 166. Treatise.

De vanitate Sæculi,

Censured

[a] To be none of *Augustines* works.

[a] *Non est Aug. Louan. Erasm.*

Vrged

By *Vellosillus*, in Aduertent. pag. 510.

The 167. Treatise.

De vtilitate ieiunij,

Censured

[b] Not to be his, by *Erasmus*.

[b] *Non videtur August.*

Vrged

By *Coccius*, tome 2. pag. 286. *Camis.* Cat. pag. [a] 520.

To prone
1, Fasting meritorious [a].

The 168. Treatise.

De vrbis Excidio,

Censured

[c] To be written by I know not whom.

[c] *Tr. incerti auctoris. Erasm.*

Vrged.

Vrged

By *Baronius*, tome 5. pag. 20. 300.

The 169. *Treatise.*

Ioh. Chryso. [a] *Nesquã apud Græcos hæc inuenitur & verò Latinũ fuisse Auctorẽ valdè probabile est; cum etiam* 2. *capita in ea extent de Dogmatibus Ecclesiasticis.* Pols. pag. 154.

To proue 1, Exorcismes in Baptisme [a]. 2, No saluation without Baptisme [b].

John Chrysostome liued in the yeere 400. *Homilia de Adam & Heua,*

Censured.

[a] The Greeke copie of this Homilie is no where to be found; and it is probable to haue been written by some Latinist. There are two chapters borrowed out of the booke *De dogmatibus Ecclesiasticis.*

Vrged

By *Coccius*, tome 2. pag. 93. *Bellar.* tome 4. pag. 23. *Canis.* Catec. pag. [a] 180. [a] 184. *Ric. Smithæus*, de baptismo Infantium, pag. [b] 15. *Westen*, de triplici hominis officio, lib. 3. pag. [a] 315.

The 170. *Treatise.*

Homilia in Gene. 3.

Censured

Not to be his, by *Sixt. Sen.* lib. 4. pag. 260.

Vrged

By *Bellar.* tome 4. pag. 150.

The 171. *Treatise.*

In Iob,

Censured

Not to be his, by *Sixt. Sen.* ib.

To proue 1, Single life of Priests [a].

Vrged

By *Coccius*, tome 2. pag. [a] 940.

The 172. *Treatise.*

Idem in Psal. 13.

Censured

Censured

Not to be his, by *Sixt. Sen. verbo Chrysostomus, li. 4.*

Vrged

By *Baronius*, tome 1. pag. 521.

The 173. Treatise.

Item, *Opus imperfectum in Mathæum,*

Censured

[a] The Author of this worke, was either an Arian himselfe, or else his booke hath passed thorough the handes of *Arians*, as may bee shewed in many places; [b] and it cānot well be endured, that such Homilies should be fathered vpon his name. For whose stomack doth not rise, when he shal see such lousie, filthy, hæreticall, wormeaten Homilies, vvritten by an vnknowne Author, but a knowne Hæretick, or the worst of all Hereticks, attributed vnto so graue & holy a Father of the Church? Surelie, they haue not so much as a smack of *Chrysostome*, either in the phrase, sentences, or other points of doctrine, but are full fraught with the Heresies of the *Manichees*, *Montanists*, *Arians*, and *Donatists*.

[a] *Vel fuit Arianus, vel certè opudeius ab Arianis multis in locis depravatum est.* Bellar. de verbo Dei. lib. 4. cap. 11. pa. 248. Fos. pag. 154. [b] *Haud æquo animo pati possumus, adscriptas fuisse sanctissimo viro, eius tit. hactenus consignatas Homilias.—Quis enim non iure commoueatur, cum videt adscribi sanctissimo viro, ut nec certo Auctore, sed certo Hæretico Hæreticorumque deterrimo compositas Homilias illas puruletas, hæresum scatentes vermibus, nec pilū quidem, vel in dictione, vel in sentent. vel in dogmatibus habent: sed sparsas hæreses Manichæorum, Montanistarum, Arianorum, ac Donatistarum continet.* Bar. To. 5. pag. 255.

Vrged

By *Coccius*, tome 1. pag. 354. tome 2. 246. 507. To. 2. 926. 1003. 1061. *Gratian*, pag. 142. 144. *Aquin.* part. 3. pag. 73. 74. *Feuard. Dadræ & Cuelly*, tome 1. pag. 101. tome 2. pag. 304. The *Rhemists* on the New Testament, pag. [a] 213. [b] 559. [c] 576. *Hard.* Confut. Apol. pag. 221. *Weld.* tome 1. pag. 340. 364. 434. tome 3. 112. *Bell.* tome 4. [e] 780. [f] 1276. *Parsons* in the Præface

To prove

1, The Bl. Sacrament in one kind [a]. 2, The Pope cannot be Antichrist [b]. 3, Hallowing of bread [c]. 4, Voluntarie pouertie [d]. 5, That without faith, a man may doe a

morall good [e]. 6. Confidence in merits [f]. 7. Concupiscence no sinne [g]. 8. Good workes necessary [h].

face to his bookes of Conuersi. *Tho. Lincolne*, Serm. 1. pa. 4. *Will. Reynolds*, of the sacrament, pag. 442. *A Treatise of the blessed Sacrament*, pag. 64. *Aquin.* summæ part 1. pag. 208. Item, 2ª. 2æ. pag. 201. 2ª. 2æ. p. 69. 72. 86. 154. 181. 319. 335. *Pierre Coton*, To. 2. [g] 873. [h] 910.

The 174. *Treatise.*

Item, *in Marcum, Sermones,*

Censured.

[a] It is found now at length, that the Author of these Sermons was a Monke, and writ them for the information of Monkes; vsing often allegories, and those sometimes wrested from the true sense & meaning. [b] The errours of this booke are noted foorth, partly by *Godfrey Tilman*, partlie by *Sixtus Senensis.*

[a] *Quantū ex eius scriptis deprehenditur, Monachus fuit, & ad Monachos edidit, Explanationes suas frequentibus intermistas allegoriis, & interdum violētis.* Sixt. Sen. lib. 4. p. 262. [b] *Huius Auctoris Godfridus Tilmanus scholiastes cum errores quosdam adnotaset, Sixt. quoque Senensis in lib. Bibliothecæ S. aliquos indicauit.* Pols. in Appar. pag. 154.

Vrged

To proue [a], Limbus Patrum [a].

By *Coccius*, tome 1. pag. [a] 164. *Feuard. Dadræus, & Gueilly*, tome 5. pag. 756.

The 175. *Treatise.*

In 1. *Corin.* 13. *De Fide, Spe, & Charitate,*

Censured

Not to be his, by *Sixt. Senensis.*

Vrged

By the *Authour of the grounds of the old Religion and the new*, part. 1. pag. 27.

The 176. *Treatise.*

In 1. *Corin.* 15. *super illud: Cum subiecta fuerint illi omnia.*

Censured

Censured.

In like sort, by the same Authour, in the very same place.

Vrged

By *Cocceius*, tome 2. pag. 1879.

The 177. *Treatise.*

Cyrillus Alexandrinus, liued in the yeere 430. *In Ioh. Cyril. Alex. Euangelium.*

Censured

[a] To haue written 12. bookes vpon Iohn, whereof the 4. middle bookes, to wit, the 5. 6. 7. & 8. (vvhich were wanting) are made vp by *Iudocus Chlichtoueus*, out of *Chrysostome*, and others of the Greeke Fathers; not without great danger of beeing mistaken for *Cyrills*.

[a] *In Io. Euang. 4. Libri additi viz. 5. 6. 7. et 8. per Iud. Chlich. ex Chrys. et alijs Patrib. collecti.* Sixt. Sen. lib. 4. pag. 223. Pols. pag. 371.

The 178. *Treatise.*

Vrged

The 5. of thē, by the *Rhemists* in their Annotations on the New Testament, pag. [a] 629.

To proue 1, That Penance is more auaileable then Baptisme [a].

The 179. *Treatise.*

The 7. by the *Rhemists* on the New Testament, pag. [a] 250. *Bristow* in his Reply to Fulke, pag. [a] 77. *Feuard. Dadra. & Cueilly.* tome 2. pag. 482.

To proue 1, Christs essence, & diuine nature of the Father [a].

The 180. *Treatise.*

In Leuit. Comment. lib. 16.

Censured.

[b] The Printers were too bold, nay I may say impudent, that published these Cōmentaries in *Cyrills* name:

[b] *A Typographis nostrorum temporū nimis impudēter excusi cum neque Commentarij sint, ne-*

for they are neither Commentaries, but rather Homilies; nor *Cyrills*, but *Origens*: or peraduenture some others, that destroieth the literall sense euerie where, to build his fond Allegories out of his owne braine; and therefore there is no great account to be made of them.

que Cyrilli opus, sed Hom. 16. Orig. extemporales. Six. Sen. lib. 4. p. 222. [c] *Vel nescio cuius alterius, qui passim literam destruit, vt mysticos sensus ex capite suo statuat. Proinde Homiliæ illæ non sunt magnæ auctoritatis.* Bellar. Tome 1, pag. 249.

The 181. *Treatise.*

Iunilius. *Iunilius* liued in the yeere 440. *Commentarij in aliquot 1ª cap. Gen.*

Censured

[b] To be writen by venerable *Bede*,

[b] *Beda ascribitur.* Bigne, To. 1, fol. 3.

Vrged

To proue 1, The booke of Wisd. canonicall [a]. 2, The Sacram. of Matrimonie [b].

By *Coccius* in *Iunilius* name, tome 1. pa. 32. 52. 335. [a] 638. 723. tome 2. 30. [b] 996. 1054. 1067. 1164.

The 182. *Treatise.*

Eucherius. *Eucherius* liued in the yeere 440. *In Gen. Com.*

Censured.

[c] It is vnknowne who wrote them: yet thus much is knowne, that he was younger then *Eucherius*, and liued long after his time.

[c] *Incerti potius, ac recentioris collectoris.* Sixt. Sen. pag. 226.

Vrged

To proue 1, Melchisedeck a type of Christ *a*. 2, The sacrifice of the Masse *b*.

By *Bellar.* tome 1. pag. *a* 124. tome 3. [b] 976. tome 4. 5. 44. 48. 56. 309. *Weston* de triplici officio. lib. 1. pag. 45.

The 183. *Treatise.*

In Lib. Regum,

Censured.

As before.

Vrged

By

By *Tho. Lincolniensis*, Serm. 10. pag. 56. *Baron.* To. 2. pag. 368. *Fauard. Dadræer Cuelly*, tome 2. pag. 325.

The 184. *Treatise.*

Hormisdas Pope, liued in the yeere 514. *Epistola ad Possessorem.* *Hormisd.*

Censured

[a] It is verily thought by *Cochleus*, and diuerse others, that *Hormisdas* neuer wrote anie such Epistle; but that it was vvritten by some other in his name, falsly, and vntrulie.

[a] *Cochleus & nonnulli alij — existimarunt hanc Epistolam, non esse Hormisdæ Rom. Pont. sed ab aliquo eius nomine falsò suppositam.* Bigne edit. vlt. Tome 4. pag. 545.

Vrged

By *Coccius*, tome 1. pag. [a] 777. [b] 991.

To proue 1, That Scripture containes not all things necessarie to saluation [a]. 2, The Church alwaies visible.

Eusebius Emissenus, liued, as *Coccius* saith, in the yeere 520. according to others, * 344. *Eusebius.*

* See Heskins in his Parliament, pag. 126. Ric. Smith. *de Missa sacrificio*, pag. 17.

The 185. *Treatise.*

Homiliæ eius.

Censured

[a] To beare the liuerie of his name verie falselie: the stile bewraies him to haue been a Latinist, & not a Græcian. *Baronius* iudgeth it to bee *Eucherius*, Bishoppe of Lyons.

[a] *Falsò nomine inscribũtur Eusebii Emisseni.* Bar. To. 6. pa. 8. *Fuit Episcopus Lugd. vt ipse multis in locis ostendit.* Ib.

Vrged

As *Eusebius Emisenus*, by the *Rhemists* on the New Testament, pag. [a] 617. *Harding* 1. Reioynder, pag. [b] 53. [b] 67. [c] 74. [d] 140. In his answer to Iewels Challenge. pa. [c] 111.

To proue 1, Christs eternall priesthood [a]. 2, The sacrifice of the Altar [b]. 3, Transubstantiatiõ [c].

4. Mingling of wine & water [d].
5. Purgatory [e].
6. Satisfactiō [f].
7. Receiuing vnder one kind [g].

[c] 111. *Heskins* in his Parliament, p. [c] 104. [c] 126. [c] 184. [c] 185. [c] 187. [c] 224. *Walden.* tome 2. p. [c] 41. [c] 51. [c] 62. [c] 87. [c] 115. 116. [c] 117. [c] 118. *Parsons*, in his Review of 10. publique disput. pag. [c] 119. [c] 154. [c] 345. *Allens* Defence of Purgatorie, pag. [e] 35. [e] 94. [f] 106. *Dormans* proofe against Iewel. pag. [c] 71. [c] 84. *Tho. Lincol.* Ser. 7. pag. [c] 36. [c] 37. Serm. 8. pag. [c] 42. [g] 46. Serm. 11. pag. [c] 65. Serm. 12. pag. [a] 69. *Bristowes* Reply to Fulke, pa. [e] 259. *Will. Reynolds* of the Sacrament, pag. 51. *Yo. Rastals* Reply. pag. *c* 103. *Canis.* Cateh. pag. 4. 3. 6. *c* 220. *c* 226. [g] 260. [f] 302. *Ric. Smithaus*, de Missæ sacrificio, pag. *c* 17. [e] 51. Item, in confut. Arg. Io. Iuelli, pag. *c* 47. *Harding* in his Detection of Iewels lyes, pag. *c* 346. *Nic. Sanders*, of the Supper of our Lord, pag. *c* 101. *c* 179. *c* 187. *c* 310. *Gratianus*, pag. 1280. *Aquinas*, part 3. pag. 165.

The 186. Treatise.

Boniface. *Boniface* the 2. Pope of Rome, in the yeere 530. *Ep. ad Eulabium Epis. Carthag. et Rescriptum eiusdem, Censured*

[a] By *Bellar.* to be verie suspicious. He alleageth thē doubtfully, with an [b] *If*; If they bee true: for he dares not say of or on. But welfare Cardinall [*] *Baronius*; who beeing not a little moued with indignatiō to see such lewd companions, goe about to strengthen the cause of the Church, by such lewd means, (the Church remaining euer the pillar and foundation of all truth), cryes out vpon the Author of them: and [d] wishes that all such cosening cōpanions were banished out of the Catholick world, which

[a] *Valdè mihi ea Epistola sunt suspecta.* Bellar. To. 1. p. 815.
[b] *Si forte ille Epist. vere sunt, nihil enim affirmo.* Ib. 816.
[*] *Improbe improbus finxit impostor, vehementius enim commoneor in eos, qui mendaciis labefactant, quam se putant suffulcisse Dei Ecclesiā columnam & firmamentum veritatis.* Bar. To. 5. 456.
[d] *Eant procul à fidelium cœtu — longeq; longius exulent à Catholico orbe, qui quæ corruere videntur, mendaciis suffulcire nituntur.* Bar. To. 7. pag. 154.

which by lyes thinke to ſtrengthen, but indeed doe weaken the cauſe of the Church, when it ſeemes to bee in danger of falling.

Vrged

By *Bellarmine*, tome 1. pag. 815. *Harding* in his Detection of Mr. Iewels lyes. pag. 172.

The 187. Treatiſe.

Saint *Iſidorus* liued in the yeere 620. *Lib. De vita et morte ſanctorum,*

Cenſured

[a] To be *Iſidors*, or ſome others; [b] but rather thought not to bee his dooing.

[a] *Iſidorus ſiue alius ſit Auctor.* Bar. Martyr. Ian. 4. pag. 12. [b] *Non putatur eius illud opus* Id. Mar. 22. pa. 136. & Sept. 21. pag. 420.

Vrged

By *Cocceius*, tome 1. pag. [a] 822. tome 2. [b] 682. *Bar.* tome 1. pag. 325. 357. 370. 423.

To prone 1, Peters ſupreamacie [a]. 2, Melchiſedech, a type of Chriſt [b].

The names of the Authors, whose *Bookes are Censured.*

Abdias, pag. 1.
Ambrosius, pag. 22.
Amphilochius, pag. 32.
Anicetus, pag. 10.
Arnobius, pag. 19.
Athanasius, pag. 20.
Augustinus, pag. 41.
Basilius Mag. pag. 31.
Bonifacius, Pope. pag. 70.
Chrysostomus, pag. 64.
Clemens Romanus, pag. 2.
Cyprianus, pag. 11.
Cyrillus Alex. pag. 67.
Damasus, Pope. pag. 21.
Dionysius Areop. pag. 6.
Dorotheus, pag. 21.
Epiphanius, pag. 33.
Eucherius, pag. 68.
Eusebius Emiss. pag. 69.
Hieronymus, pag. 33.
Hormisdas, pag. 69.
Ignatius, pag. 9.
Isidorus, pag. 71.
Iumilius, pag. 68.
Iustinus Martyr, pag. 9.
Linus, Pope. pag. 2.
Marcellus, Pope. pag. 19.
Marcus, Pope. pag. 20.
Greg. Nyssenus, pag. 34.
Origenes, pag. 10.
Zeno, pag. 18.

A briefe Table, wherein is declared the vse that Papists make of these Bastard Treatises.

TO proque the booke of Wisedome to be Authenticall: see Treatise, 3. §. 7. Trea. 7. §. 38. Trea. 9. §. 1. and Trea. 181. §. 1.

The booke of Iudith to bee authenticall. Trea. 3. §. 8. and Trea. 16. §. 1.

The historie of Sulanna. Trea. 3. §. 9. Tr. 9. §. 2. Tr. 37. §. 5. and Trea. 69. §. 1.

The booke of Baruch to be Canonicall. Trea. 5. §. 1. Trea. 37. §. 3. Trea. 58. §. 1. Trea. 147. §. 1.

The Song of the three Children. Trea. 37. §. 4. and Trea. 88. §. 1.

The booke of Ecclesiasticus. Trea. 141. §. 2.

The booke of Tobie. Trea. 148. §. 1. Trea. 158. §. 2.

The historie of Bell. Trea. 3. §. 7. and Trea. 37. §. 6.

The booke of the Macchabees. Trea. 3. §. 8. Tre. 7. §. 39. Trea. 14. §. 2. Trea. 37. §. 7.

Scripture hard to be vnderstood. Trea. 4. §. 3. Trea. 9. §. 1. Trea. 89. §. 8. Trea. 113. §. 1.

Scripture not sufficient to saluation. Tr. 7. §. 40. Trea. 87. §. 5. Trea. 184. §. 1.

Traditions necessarie. Trea. 7. §. 27. Trea. 46. §. 5. Trea. 66. §. 2. Trea. 80. §. 6. Trea. 86. §. 2. Trea. 87. §. 3. Trea. 106. §. 2.

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Virtutum et vitiorum conflictus, is aſcribed

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Ep. ad Demetriadem.

To { Ambroſe. Hierome. Auguſtine. Iulian the Pelagiã.

De ſingularitate clericorũ.

To { Cyprian. Origen. Auguſtine.

De 12. Abuſionibus ſæculi.

To { Cyprian. Auguſtine. Hugo. de *S. Vict.*

Fragmentum in 2. 1ª cap. Cant.

To { Origen. Hierome. Ambroſe.

De Eccleſiaſticis dogmatibus.

To { Auguſtine. Gennadius. Tertullian.

De eſſentia Diuinitatis.

To { Hierome. Auguſtine. Euchcrius.

De ascensione Heliæ.

To { Chrysostome. / Hierome. / Euseb. Emissenus.

Sermo in Festiuitate omnium Sanctorum.

To { Augustine. / Alcuine. / Odo *Abbat of Clẽ.*

De Cardinalibus Christi operibus.

To { Cyprian. / Arnaldus Bonauillacensis.

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To { Ambrose. / Augustine.

Ser. 69. et 73.

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De vocatione Gentium.

To { Ambrose. / Prosper.

De Triplici habitaculo.

To { Augustine. / Bernard.

De igne purgatorio.

To { Augustine. / Cæsareus.

De Patientia.

To { Augustine. / Cyprian.

Tractatus de filio prodigo.

To { Hierome. / Chrysostome.

De Antichristo.

To { Augustine. / Rabanus.

Sermo de S. Mathia.

To { Augustine. / Authpertus.

De anima & spiritu.

To { Augustine. / Hugo *de S. Victore.*

De

De Continentia.

To { Augustine. / Hugo *de S. Victore.*

De substantia dilectionis.

To { Augustine. / Hugo *de S. Victore.*

Scala Paradisi.

To { Augustine. / Bernard.

De fide ad Petrum.

To { Augustine. / Fulgentius.

Homiliæ in Leviticum.

To { Cyrill. / Origen.

In aliquot capita Genesis Ser.

To { Iunilius. / Beda.

De Creatione.	De fide ad Petrum.
1o Augustine.	1o Augustine.
1o Hugo de S. Victore.	1o Fulgentius.
De Sabbatismo dilectionis.	Homilia in Leviticum.
1o Augustine:	1o Cyril.
1o Hugo de S. Victore.	1o Origen.
Scala Paradisi.	Inscriptiones Graecae.
1o Augustine.	1o Iunilius.
1o Bernard.	1o Beda.

THE II. PART.

Corruption of the true Fathers.

The I. notorious corruption out of S. CYPRIANS Booke, *de vnitate Eccleſia. cap. 3.*

TO Peter, our Lord after his reſurrection ſayth; Feede my ſheepe, and buildeth his Church vpon him *alone*: and to him he gaue the charge of feeding his ſheep. And although after his reſurrection he gaue his power alike to all, ſaying: As my Father ſent mee, ſo ſend I you, take the holy Ghoſt; if you remit to any their ſinnes they ſhall be remitted, &c. Yet to manifeſt vnity, he *conſtituted one chaire*, and diſpoſed by his authoritie, the origen, or fountaine of the ſame, beginning of one. The reſt of the Apoſtles were that Peter was, in equall fellowſhip of honour and power; but the beginning commeth of vnitie. *The primacie is giuen to Peter* that the Church of Chriſt may be ſhewed to be one, *and one chaire. And all*

Loquitur Dominus ad Petrũ: Ego tibi dico, inquit, &c. Et iterum eidem poſt reſurrectionem ſuam dicit: Paſce Oues meas. Super (*illum*) vnum ædificat Eccleſiam ſuam, & illi paſcendas mandat oues ſuas. Et quamuis Apoſtolis omnibus poſt reſurrectionem ſuam parem poteſtatem tribuat & dicat: Sicut miſit me Pater, & ego mitto vos, accipite Spiritum ſanctum. Si cui remiſeritis peccata, remittentur illi; ſi cui tenueritis, tenebuntur: tamen vt vnitatem manifeſtaret, (*vnam Cathedram conſtituit, &*) vnitatis eiuſdem originem ab vno incipiẽtem ſua autoritate diſpoſuit. Hoc erant vtique & cæteri Apoſtoli, quod fuit Petrus, pari conſortio præditi & honoris & poteſtatis, ſed exordium ab vnitate proficiſcitur. (*Primatus Petro datur*) vt vna Chriſti Eccleſia (*& Cathedra vna*) monſtretur (*Et Paſtores*

are Paſtors, but ther appears to be but one flock, which is to be fed by al the Apoſtles with one cõſent. The vnitie of which Ch. is farthermore deſcribed by the holy Ghoſt in the perſon of our Lord, ſaying: My Loue, my doue is one, her mothers only darling, and deare vnto her that bare her. He that holds not the vnitie of this Church, doth he think to hold the faith? Hee that withſtandeth & reſiſteth the church, *he that forſaketh Peters chaire, vpon which the Church was built*; doth he truſt that hee is in the Church?

res ſunt omnes, ſed grex vnus oſtenditur, qui ab Apoſtolis omnibus vnanimi conſenſione paſcatur). Quam vnam Eccleſiam etiam in Cantico Canticorum Spiritus S. ex perſona Domini deſignat & dicit: vna eſt columba mea, perfecta mea, vna eſt matri ſuæ, electa genetrici ſuæ. Hanc Eccleſiæ vnitatem qui non tenet, tenere ſe fidem credit? qui Eccleſiæ renititur & reſiſtit, (*qui cathedram Petri, ſuper quam fundata eſt Eccleſia, deſerit,*) in Eccleſia ſe eſſe confidit? *Par.* 1607. *& Romæ* 1564.

Proued.

I Haue thought fitteſt to enter into a due examination of this place, before all others, becauſe it is the firſt in their accompt, moſt pregnant in proofe, frequent in citation, plaine in words. Let one ſpeak for all, ſayth *a learned and famous writer amongſt them, *Cyprian for the reſt of the Fathers, in time more ancient, in learning more excellent, and in the honour and dignitie of martyrdome farre exceeding the reſt*: and then he comes in with theſe words before alleaged. Which being taken as they are found in the moſt ancient and printed copies, without any mixture of Papiſts (the bane of all good writers) *make rather* (as [c] a iudicious writer of our ſide hath long ſince obſerued) *for an æqualitie of all the Apoſtles in power, than for a ſupremacy of one: but the true ſenſe of Cyprians words is corrupted, and the booke is farced with ſuch words in the Roman* [d] *Cyprian, that in ſhew it makes for Peters ſupremacie, and ſo for a ſupremacie in power like*

*Verum quam germanè, quam piè ac ſanctè ea Chriſti verba ſancti patres ſemper acceperint, inſtar omnium vnus ſatis idoneus poſſet eſſe teſtis Cyprianus, qui tẽporis antiquitate, doctrinæ præſtantia, martyrij denique dignitate & amplitudine cæteros facile antecellere videatur. *Bar. To.* 1. pag. 129

[c] *D. Rainold.* ſee his *Conference with Hart pag.* 167. &c.

[d] Printed by Manutius, *Anno* 1564.

the

the Popes, [e] *as they teach men to gather of it. For where it was in* Cyprian, that the church is built vpō one, which one (*say they*) must be vnderstood to be Peter, they haue made it to be built vpon him *alone. Where in* Cyprian, *the rest of the Apostles were equall both in honour and power vnto Peter, but the beginning doth come from Vnitie*; the Romane Cyprian *addeth these words*; and the primacie is giuen vnto Peter. *Where it was in* Cyprian, *that Christ did dispose the originall of vnitie, beginning from one:* the Romane Cyprian *addeth*, and the chayre to bee one. *This was well to begin with*, That vpon Peter alone the Church is built, that vnto him the primacie is giuen, that Christ appointed [f] one chaire, and as the Church must be one, so the chaire must be one. *Yet because one chayre (in Cyprians language) doth make no more for the chayre of the* Bishop of Rome, *than of* the Bishop of Carthage: *the* Cyprian of Antwerpe (*to helpe the matter forward*) *doth bring in Peters chayre. And where it was* in Cyprian, *euen in the* Romane *print to, He who withstandeth and resisteth the Church, dooth hee trust himselfe to bee in the church? The* Antwerp Cyprian *addeth*, he who forsaketh Peters chaire on which the Church was founded, doth he trust himselfe to bee in the Church? *So whereas afore time*, S. Cyprian *shewed the vnitie of the Church in an equalitie of Peter, with the rest of the Apostles: now by good handling he sheweth Peters primacie; and that by good expounding, is the Popes supremacie. For we must imagine, that by Peters chayre, is meant the Popes chayre: which chayre he forsaketh, who is not obedient and subiect to the Pope, according vnto* [g] *Gratian in the Canon Law. The*

[e] *Staplet. princ. doctrin. l. 6. cap. 7.* Super *vnum ædificat ecclesiam. Mss.* Super *illum vnum Manut. Pamel.*

[f] Cathedra vna est, vnum viz. vnius Ecclesiæ ministerium certo Dei mandato enixum. *Id Cypr. Ep. 40. declarat.*

[g] *Dist. 93. obedientiam, &c. summo Pontifici:* Nec in Ecclesia esse poterit qui cathedram eius deserit. Vnde Cyprianus, qui Cathedram Petri (supra quam fundata est Ecclesia) deserit, in Ecclesia se esse non confidat.

only difficultie and ſcruple, that is left to breede a doubt thereof in ſuſpicious heades, is that clauſe of *Cyprian*, [h] That Chriſt gaue æquall power to all the Apoſtles: and the reſt were the ſame that Peter was, endewed with like fellowſhip both of honour and of power. *Which words if they coulde* [i] *handſomely take away out of him in ſome new print (and why not take away ſo few, as well as adde ſo many?) then would this be a paſſing fine place for them to perſwade men, that the vnity of the Church dooth preſuppoſe* one chayre, *to which all men muſt be ſubiect, who will be of the Church: and that they (by conſequent) are no right Chriſtians, who ſtand againſt the Popes ſupremacie.* Hitherto are the words of that worthy writer: with whom fully agreeth my *Lo. of Wincheſter*, in his *Booke of obedience*, pag. 65. 66, beſides ſundry [k] others that haue taken iuſt exception to theſe words, by them ſo often [l] alleaged and repeated, that ſcarce any writer of their ſide, ſayles in the maine Ocean of controuerſies, but he toucheth at this point. It is the very anchor of their ſhip, the pillor of their Church, the ground of their ſupremacie. Let vs heare therefore what can bee ſayde in defence of [m] their new additions and changings, in their late Editions and printings of *Cyprian*: our lawe condemnes no man before hee be heard. Doe the [n] moſt copies printed read as they do? we haue almoſt thirty ſeuerall Editions, for leſs than three. Do the ancient prints make for them? Not one, and yet he hath been oftener and [o] longer prin-

[h] Apoſtolis omnibus poſt reſurrectionem ſuam parem poteſtatem tribuat. Et, hoc erāt cæteri Apoſtoli quod fuit Petrus, pari conſortio præditi & honoris & poteſtatis.

[i] The Cambrō copie was *tampering about it, to ſquare it vnto ſomewhat: for he hath left out that clauſe of Cyprian touching the Apoſtles endewed with like fellowſhip both of honour and power: and inſteed of theſe words, but the beginning doth come from vnity: he hath put in theſe, but the primacy is giuen to Peter.*

[k] See Fulk *in his Annotat. on the new Teſt. p. 328 & pag. 617*

[l] By Baronius To. 1. pag. 129 Bellarm. Stapleton contr. 2. l. 6. c. 5 p. 217. The Rhemiſts in Ioh. 21. Greg. de Valentia. Anal. lib. 7. pag. 53. Peter Coton, To. 1. 367. Leon. Coq. exam. Præf. mon. Iac. 1. R. pig. 288.

[m] *The Roman print is followed at Antwerp the Antwerp at Paris, the Paris otherwhere perhaps, and the newer the worſer, and the worſt accounted beſt*, Rain. Conf. pag. 171.

[n] See the print of Spire 1477. Baſ. 1520. Baſ. 1525. & 1530. Ed. 1. Io. Cauchij Col. 1520. Remboltus Coſterius, Eraſmus Gryphius, &c.

[o] The auntienteſt printed Copie is in Magdalen Coll. in Oxford. Printed at Spire. An. 1477. Pamelius quotes another as ancient.

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ted than any other of the Fathers. Do the ancient written copies, but especially the parchments, speak for them? no, nor these neither. Let *Pamelius* himselfe testifie for both. How many printed copies vsed hee in his reuision of *Cyprians* workes that were before the yeare of our Lord 1564? [p] 8 or 9. How many auncient *Manuscripts*? 9. or 10. In which of these did he finde the Popes *super-apostolicall* power, his chaire, his primacie? Verily in none but in one, and that such a one, *as they durst not follow for very shame throughout, but in som few places which made for the Popes aduantage.* How call you this copie? where was it found? [q] in an old *Abbey at Cambron, written by some blind monke or other*: for he could not see this clause that the Apostles were *endewed with like fellowship both of honour and power, but* [r] *hath cleane left it out; and insteed of these words, but the beginning doth come from vnity: he hath put in these, but the primacie is giuen to Peter.* The writer of this copie may seeme to be very olde, for you see hee begins to dote. [s] But I heare of an other ancient copie in *Bauaria*, a very especiall good copie (for so it must needes be if it make for the popes supremacie) and yet I must needes tell you before hand [t] from the Iesuites owne mouth, that well it may agree with the *Cambron* written, or printed *Pamelian*, in the meaning: but surely it [u] differs much in the order and placing of the words. I will set down the words truly as the *Iesuit* hath related them. [a]

[p] *See the Table as well of the printed as of the Manuscript Copies which hee vsed in reuizing of Cyprians workes.* Io. Rain. Conf. pag. 168.

[q] Codex Ms. Abbatiæ Cambronensis in Hannonia omnium optimus. *Pamel.*

[r] *As* Pamelius *sheweth*, Annot. in Cypr. de vnitate Ecclesiæ. 14. pag. 261.

[s] Nec illud prætermittam, me in Bauarica Bibliotheca incidisse in membranaceum manu exaratum optimæ notæ exemplar Cypriani. *Gretz. lib. 2. de iure & more prohib. lib. c. 7. pag. 303.*

[t] Deprehendi Codicem illum peruetustum, sententia quidem, si non verbis atque ordine verborum, cum Pameliana Editione consentire. *Ib.*

[u] *There is a difference in words also, not in order only.*

[a] *Our Lord speaketh vnto Peter: I say vnto thee, because thou art Peter, &c. and a little after, and the same after his resurrection*

[a] Loquitur Dominus ad Petrum: Ego dico tibi, inquit, Quia tu es Petrus &c. Paulò post. Et idem post resurrectio-

onem suam dicit: Pasce Oues meas. Super vnum ædificat Ecclesiam, & illi pascendas oues mandat. Et quamuis Apostolis omnibus parem tribuat potestatem, *vnam tamen Cathedram constituit*, et vnitatis originem orationis suæ authoritate disposuit. Hoc erant vtique & cæteri quod Petrus, *sed primatus Petro datur*, vt vna Ecclesia & *Cathedra vna* monstretur, & Pastores sunt omnes, sed grex vnus ostenditur, qui *ab Apostolis omnibus vnanimi consensione pascatur*: hanc & *Pauli* vnitatem, qui non tenet, tenere se fidem credit? *qui Cathedrã Petri, super quã fundata Ecclesia est, deserit, in* Ecclesia se esse confidit? Super vnum ædificauit Ecclesiam. Et quamuis Apostolis omnibus post resurrectionẽ suã parem potestatem tribuat & dicat, Sicut misit me Pater, & ego mitto vos: accipite Spiritum Sanctum; si cuius remiseritis peccata, remittentur illis, si cuius tenueritis, tenebuntur: tamen vt vnitatem manifestaret, vnitatis eiusdem originem ab vno incipiẽtem suã autoritate disposuit. Hoc erant vtique & cæteri Apostoli quod fuit & Petrus, pari consortio prædicti & honoris & potestatis: sed exordium ab vnitate proficiscitur, vt Ecclesia Christi vna monstretur, quam vnam Ecclesiam etiam in Cantico Canticorum, &c. *Hac ex Bauarico Cod.*

saith: Feed my sheep. He builds his Church vpon one, and commands him to feed his sheep. And although he giue equall power to all the Apostles; yet he appoints one chaire, *and disposeth the beginning of vnity by the power of this speech. The rest of the Apostles were that Peter was*, but the primacie is giuen to Peter, *that the church may be shewed to be one*, and one chaire. *And all are Pastors, but there is but one flock*, which is to be fed by all the Apostles with one consent. *And this vnitie of Paul, hee that holdes not, doth hee thinke to hold the faith?* he that forsaketh Peters chayre vpon which the church was built, *doth he trust that he is in the church? He hath built his church vpon one. And although after his resurrection hee gaue his power alike to all, saying: As my Father sent me, so send I you, take the holy Ghost, if you remit to any their sinnes, they shall be remitted, if you bind them they shall bee bound: yet to manifest vnity, he disposed by his authority, the origen or fountaine of the same, beginning of one. The rest of the Apostles were that Peter was, in equall fellowship of honour and power: but the beginning commeth of vnitie, that the church of Christ may bee shewed to bee one, with one church in the Canticle of Canticles, &c.*

Thus farre *Gretser* with his exceeding ancient copie of *Bauar*: or rather he goeth not very farre, but tosseth and tumbleth vp and downe like a horse in a mill. We wil not call his credit, but his iudgement, in question. You see the world goes harde with the *Iesuites*, when this

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copie muſt bee fet from *Bauaria* to iuſtifie the *Cambron*, and both of them brought to teſtifie for the *Roman*, the *Roman* for the ſupremacie: yet well fare the *Cambron*, that hath all that it ſhould haue for Peters ſupremacie, though it haue nothing or little of the Apoſtles equality: but this is miſtaken not only in that, but in ſundry other things, taking *Paul* for *Peter*, one ſentence for an other, and according to the Methode of the Goſpell hath placed *the firſt laſt, and the laſt firſt.* I wonder the modeſt *Ieſuite* bluſhed not to ſee ſo [b] many and ſo foule miſtakings, within the compaſſe of ſo few lines. Either bring better copies then theſe out of your ſtorehouſe of Antiquitie, the *Vatican*, *Sfortian*, *Florentine*, or *Venice*, from either *Germanie*, *Spaine*, *France* or *England*; or elſe take backe theſe witneſſes againe. *Hi quoque habent artes, quaque iubentur eunt*: Theſe were hired to ſpeak any thing, and haue more cunning in them, then that we ſhould rely vpō the credit of them alone. For, ſay, Is there more credit to be giuen to theſe two copies, (which, whether there be any ſuch, or ſo ancient, muſt reſt vpon the faith of a *Ieſuit*) than to all the *Manuſcript* copies throughout the world? which, *without doubt*, [c] ſaith one of their owne ſide, *bee ſome hundreds.* I haue often wondred with my ſelf, how they could let paſſe ſuch a place of great aduantage for eſtabliſhing the ſupremacie, vnſought for ſo long. Surely if they haue not taken paines to view the places, and compare them with the beſt originals, they are very negligent in a caſe, that ſo neerly toucheth their beſt tenure, which is *in Capite*. If they haue collated the places (as they are indeede moſt induſtrious, compaſsing ſea and land to compaſſe their deſires) hauing better meanes, and greater opportunitie to do good in this kinde, than any other order

Hanc & *Pauli* vnitatem qui non tenet. *Cod. Bauar.* Luc. 13.30

[b] *There is no one ſentence in its due place, or proper words cited.*

OVID.

[c] *The Author of the grounds of the old religion and the new, in his anſwere to* Craſhaw, *pag.* 223.

order amongst them that I know: (for they haue store of Libraries, and abound in auncient *Manuscripts*) let them speake the truth on Gods name. Is *Cyprian* for their supremacie, in his Booke *de vnitate*, (not to argue from the Title *which prooues the vnity of the Church, and not the Supremacy of the Pope*)? are these sentences found in any of those choise copies? Not in one: their deep silence proues as much. Or would they deal with vs plainly, they find not these sentences by vs iustly challēged of falshood, to bee in all or any of their auncient written copies. For proofe whereof, although we cannot directly say, yet we may probably coniecture as much, in that we find not in all our ancient written copies any such sentences (especially such as make for the Popes supremacie) which are to be seene in the *Roman* or *Pamelian* copies of this booke. I haue seene 8. [d] very auncient *Manuscripts*, and can speak of my certaine knowledge, that none of these haue any such matter, as may leade vs to think that they were once in the Text, and were afterwards left out by negligence, or thrust out of set purpose. For according to *Bellarmines* rule, which is indeede an excellent rule or squire to measure such like sentences by, [e] *Take these words away, and there will be no want of them*; as much is cleerely proued as was at any time intended by *Cyprian* touching the vnity of the Church, and no more: adde these words vnto the Text, and they will stand out of order, as if they had neuer seene the Text before, and cannot be shuffeled in, but with [f] much adoe. Thus we haue seene the best learned Papists shrewdly plunged in defending this inexcusable and palpable corruption of *Cyprian*: stay a while and you shall see some cleane ouer head and eares. Surely, if they could haue but dreamed that the maintenance of this

[d] *Two Copies in the great Library at* Lambeth, *two in* the new Col. *in* Oxford, *one in* Lincol. Coll. Library. *another in the* Publick Library, *the 7. at* Salisbury *in the old Librarie, the* 8. *at* Benet Col. *in* Cambridge.

[e] Si auferantur, nihil perit de sensu & contextu verborum. *Bell. lib. 2. de Sacram. Euchar. cap. 22. pag.* 618. *out of Sixtus Sen.*

[f] Hosius *Copie reades* Hîc Petro primatus datur: Pamelius *leauing both* hîc, and et; Petro primatus datur.

this place would haue proued so dangerous and troublesom vnto them, they would doubtlesse haue done as wise Captaines are wont to doe, rather haue quitted the place at the first, than to haue beene thrust out of it afterwards with shame and dishonour. But I heare of two that go about to repaire the breaches, and to build vp the decayed walles againe; the one an [a] *English* man, the other *Dutch*: the one in *Latine*, the other in the *vulgar tongue*; the one a man of great name, the other without either name or fame; the one cals himselfe *Iames Gretser a Iesuite*, the other shall go vnder the name of an *vnknowen Author of a Treatise of the grounds of the old and new Religion, printed Anno Dom.* 1608. Where you may obserue that the Authors name is purposely obscured, and the place where the book was printed concealed, *a signe of no good meaning*, as the [b] learned *Cardinall* sheweth: [c] *For euery one that doth ill, hateth the light, and commeth not to the light, that his works may not be controlled. But he that doth verity, commeth to the light that his workes may be made manifest, because they were done in God.* We will begin first with the *Iesuite*: the occasion of whose vntempered dawbing of this place, must first be carefully weighed.

Amongst some few small *Treatises* which it hath pleased the Almighty to make me the Pen-man of, it hath so pleased his diuine power (to whom be the praise) that I haue published a [d] *Catalogue of the Manuscript bookes of Oxford, and Cambridge*; by publishing whereof I had thought to haue done a worke very acceptable vnto the vnfeined louers of Antiquity, whether Papists or Protestants: and in truth it is [e] censured by one of the greatest Censors and sharpest Inquisitors of bookes *Antonius Possewinus*

[a] The Author of the grounds of the olde Religion and of the new in the very conclusion of the booke in his answeare to M. Crashaws *Booke of Romish forgeries and falsifications.*

[b] *Iac. Gretz. de iure et modo prohib. lib. malos lib. 2. cap. 7. the contents of that chapter.* Refutatur impudentia Anglicuiusdam Caluiniani vociferantis scripta patrum a Catholicis deprauari. p. 297

[c] Hæc sanè non boni operis argumenta sunt. *Bell. in Tr. aduersus Barclaium in Præf.*

[d] Io. 3. 20. 21.

[e] Ecloga Oxonio Cantabrigiensis. Lond. 1600. *quarto.*

[f] Iudicium & cautio de Ecloga, siue de Catalogis Oxonio Cantabrigiensibus Londini editis.

seuinus, in his time liuing, [f] one of the oldest Iesuites, for a booke good enough, [g] *taking away that which was added by me either in the Epistle dedicatorie*, [h] *or in the conclusion of the booke*; and so much am I beholding to the *Iesuite*, that without my leaue he hath taken vpō him to father a [i] Treatise of mine, which was written by mee purposely (that I may confesse the truth) to [k] shewe the vntruth and falshood of our aduersaries. But still the Foxe wil not leaue his skin, nor the Æthyopian change his colour, nor the *Iesuite* forsake his trade, the *Iesuite* will be a *Iesuite* still: for hee hath changed *Protestant* into *Papist*, *Geneua* into *Paris*, and translated my *Treatise* wholly into his great *Apparatus*, without my leaue asking, as shal be further shewed in prosecuting the wrong done vnto mee. So that I may very well change the words of the *Poet*, and say vnto him:

Quem recitas meus est, ô Possevine libellus:
Sed malè dum recitas, incipit esse tuus.
The booke you cite, friend Possevine,
Was written first by me.
You cite it ill, I know it well,
Its likely yours to be.

But to see how vnhappily it hath fallen out on the *Iesuits* side: the *Iesuites* fraud is espied, and by himselfe (as well as it could be) excused; but no excuse will serue: his fellow *Iesuit Gretser* hath done him the kindnesse [m] to wound him deadly through my sides [n]; and the *Master of the sacred Palace in Rome* hath corrected his iudgemēt, or folly rather, [o] with an *Omnino prohibetur*, vtterly forbidding

[f] *He was 73. in the yeare 1606. see his preface before the 2. Tome.*

[g] Eradenda sunt quæcunq; Collector de suo inseruit in Epistola dedicatoria, atque ad libri finem adiecit.

[h] *Which God knoweth was very little.*

[i] Cyprianus rediuiuus.

[k] Cyprianus corruptus quater in vno loco pro tuendo papatu. *in Ep. ded. et pag.* 116.

[l] *He hath left out the words, quæ vsos sum in his last edition*

[m] *He hath written purposely against this Collation of Cyprian which Possevine hath stollen from me and cited as his owne in his* Apparatus. To. 1. pag. 362.

[n] Edito del Maestro del Sacro Palazzo.

[o] Edoga Oxonio-Cantabrigiens. distributa in Libros duos &c. Lond. 1600. omnino prohibetur. Vide Ind. lib. Expurg. pp. Ex Io. Mariam. Romæ. 1607. 8æ. pag. 732.

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the booke to be read vpon [p] paine and perill mentioned in the *Catalogue of bookes forbidden*. Now what should be the reason of this their prohibiting such a book of *Antiquities* as this is, I cannot apprehend; vnlesse they feare belike to haue these ancient records too much knowen, before they be better perused by the *Inquisitors*: and som such thing it is, that *Possevine* himselfe did feare, though he had clean forgotten it in licensing the book to be read. For thus hee writes elsewhere, in his [q] *selecta Bibliotheca*. *Wee must*, sayth the Iesuite, *take as great care as may be, in the libraries of Princes, or others, that wee doe not suffer every one to stand poring and prying into these Manuscript books, whether Latine, Greeke, or written in any other language, which are not by the church permitted to be read: FOR THESE ALSO MVST BE PVRGED.* And where it might be obiected as vnpossible, to purge all the *Manuscript* Books, in al the *Libraries* of the world: he preuents this obiection with a most excellent method, shewing vs that it may very well be done, and that in a short space, [r] *If euery man would take the paines to purge his own Manuscripts, and sweepe as it were before his owne dore, as men doe in great Cities, when they are to entertaine the Prince vpon a short warning.* Whether this bee the cause of forbidding the booke at *Rome* or no, I know not: but sure I am it is not the only, nor the especiall cause. For in the Epistle *Dedicatorie*, I was bolde to ayme [s] at the corruption of the Fathers workes, (the chiefe obiect or subiect of my studies since I knew what their learning was) and a few instances were giuen of their corrupt dealing, in *Aug. Cyrill, Chrysostome*, and *Cyprian*: *atque hinc illa*

[p] Oltre la grauissima offesa che faranno a Dio contrafaciendo, & oltre le censure Ecclesiastiche, si castigaranno seueramente Ib. pag. 736

[q] *Bibliothecæ selectæ li. 1. c. 12.* In Bibliothecis Principum & aliorum, cauendum est potissimum, ne vnicuique pateant Manuscripti libri, siue Græci & Latini, siue alio idiomate cõscripti, qui ab Ecclesia non permittũtur. *Ad istos enim quoq; purgatio pertinet. Ib. pag. 58.*

[r] Hæc omnia si vno & eodem tempore procurentur, id fiet quod sæpe vel ingentibus Ciuitatibus accidere vidimus, quæ vnica die mundantur, cum quisque spacium viæ, quod ad se pertinet euerrit ut-

bet. Poss. ib. [s] Corrumpunt patres; Augustinum, Cyprianum, Chrysostom, Cyrillum & cæteros. In Ep. Ded.

lachryma, this in truth (if I bee not deceiued) is the cause why the whole booke was forbidden, and the Epistle so much and so eagerly written against; by diuerse men. But let vs heare what they can say, first for *Cyprian*, and hereafter of the rest, why we should not proceede against them *Lege Cornelia*. In the 2. Part of my [x] *Catalogue of Manuscripts*, to proue that *Cyprian* was corrupted, I alleaged 4 places, of which there is no one found in 4. ancient *Manuscripts*.

The 1. [u] vpon him *alone*, for vpon one hee builds his Church and wils him to feed his sheep.

The 2. [x] *He constituted one chaire.*

The 3. [y] *The primacie is giuen to* PETER, — *and one chayre.*

The 4. and last. [z] *Hee that forsakes Peters chaire vpon which the Church was built, &c.*

How doth the *Iesuite* answer these 4. palpable corruptions? To the first [a] he talks of *cuius* for *cui*, taking indeed, *qui pro quo*, *ædificat pro ædificabit*, and in effect answeres nothing to the iugling in of the word *alone* into Cyprians text.

To the second place, *he constituted one chaire*, his defence is [b], that *this reading is consonant vnto the ancienter bookes, which Manutius and other learned men that haue taken paines in setting forth of Cyprian, vsed*: and [c] hee dares *to oppose copie against copies* although hee prayes you to remember, *that Hereticks are not to bee trusted in this kind, when they talke of antient copies*. Let the indifferent Reader examine both our authorities, and weigh

[x] By Gretser de iure & more li. prohib. l. 2. c. 7. and by the author of the ground of the old religion and of the new.

* Pag. 117.

[u] *Locus primus*: corruptus pro tuendo papatu, Super illum vnum ædificat Ecclesiam suã, & illi pascendas mandat oues suas.

[x] *Locus secund.* Vnam Cathedram constituit.

[y] *Locus tertius.* Primatus Petro datur & vna Cathedra.

[z] *Locus quartus.* Qui cathedram Petri super quã fundata est Ecclesia, deserit, in Ecclesia se esse confidit?

[a] En crimen, en plagium papistarum — cuius mutarũt in cui, eius in ei — quã imm mis corruptela! quia nõ est idem sensus: Deus ædificat, vel ædificauit Gretser. ib. p. 299.

[b] Crimen hoc vt & prius antiquissimis Codicibus defenditur, quibus vsus Manutius, aliique eruditi viri. Ib. pag. 301.

[c] Itaque Codices opponimus Codicibus. Mitto dicere, quod antea dictum, lubricæ fidei hæreticos esse, cum aliquid huius generis affirmant. Ib. p. 301.

our

our reasons. It was not *Manutius* labor to reuize, but to reprint the Fathers workes, being reuised by others. *The Pope* [d] *sent for him to print the Fathers corrected: hee appointed 4. Cardinals to see the worke done. Card. Barromeus had singular care of* Cyprian: *copies very auncient, men very learned, exquisite diligence was vsed in it.* Manutius *himselfe writes that his whole charge of printing bookes at Rome, pertaineth to the dignity of the Popes See: and is it not to be feared, that this dignity did much dazell their eyes, who perused copies to correct the Fathers? The purpose of the pope was (as* [e] *he declareth) to haue them so corrected, that there should remaine no spot which might infect the minds of the simple,* [f] *with the shew of false doctrine. Wherby if it be weighed what false doctrine signifieth in the Court of Rome, a man may ghesse easily how they did correct them, chifely sith they haue not shewed where they found these words,* [of one chaire] *and others, as* [g] *others vse to do in new corrections of Authors,* & that they haue blotted out whole Epistles, such as make against their pretensed authority, as [h] the 74. & 75. *Ad Pompeium contra Epistolam Stephani,* and of *Firmilianus* to *Cyprian,* where it appeares that the Authors of those Epistles were somthing to sawcy with his Holines, [i] to put him in mind of his place, or to learne him his dutie. But to let *Manutius* goe for *at the least a suspected if not conuicted forger*; doth *Pamelius* vvith his [k] whole Library of printed, and written *Cyprians* mentioned in the forefront of his booke, speake for him? verily no, they rather harme than helpe the *Iesuite:* for all the printed and written copies haue forsaken him, saue only the old suresby *Cambron copie.*

[d] *Pius the 4. being desirous that the Fathers workes should be set forth corrected most perfectly, and cleansed from all spots. Manut. lib. 8. ep. ad Pium 4.*

[e] *Manut. præfat. ad Pium 4. in Lib. Card. Poli de Concilio.*

[f] Fallæ doctrinæ specie.

[g] The Louan diuines *in setting forth of* Aug. Morelius *of* Cyprian, Costerius *of* Ambrose, Erasmus *of the Fathers commonly.*

[h] *They are left out by Manutius, Rome 1564. are restored by Pamelius and found in all the Mss.*

[i] Stephanus P. hæreticorum causam contra Christianos, & contra Ecclesiam Dei asserere conatur Ep. 74. Reus in vno videtur reus in omnibus.

[k] *Mentioned before, to wit 9. written and 13. printed Copies.*

[l] *Rainal in his Confer. pag. 167.*

Where hee bids you *beware* [l] *how you truſt hæreticks, whoſe faith is falſehood, and their credit not worth a ruſh, when they vrge any authorities*; I pray you againe and againe, to beare away this ſentence, and conſider whether *Gretſers* bare deniall, or my punctuall and direct proceedings, be more to be credited. *Gretſer* ſayes there bee no ſuch books peraduenture. I proue the contrary, ſhewing [m] where the books are to be had, and how many, neither is any Papiſt debarred of the ſight of any of them. I would they would requite vs with the like kindneſſe. And if all theſe copies be not ſufficiēt to proue my intention, I can produce foure other very ancient copies, and [n] remit the indifferent Reader vnto the ſight of them alſo. [o] If I haue ſpoken a truth wherfore doth he accuſe me? if I haue not, and the contrary can be ſhewed, I deſire no fauour at his hand: I will be content to loſe, not only my my credite, but my life alſo. Dare they make the like offer?

To the 3. *The Primacy is giuen to Peter*, and *one chayre*. The Ieſuite, *antiquum obtinet*, falls to his old wont; fighting ſo long, till his weapons bee beaten about his owne pate. He [p] brings in *Manutius*, and *Pamelius*, with one or two copies very auncient; written, one of them aboue 900. yeares agoe, [q] if *Marianus Victorius* bee to be beleeued. But how doth *Marianus* know ſo much: is the date put to the booke? that were a manifeſt note of corruption: for *Explicit Anno Domini* came in but of late yeeres, within this 400. or 500. yeares. If the date be not added,

[l] Non ſapit qui plus fidei huic hæretico & codicibus ei obſequentiſſimis habendum eſſe credat, quam ſupra nominatis lubricæ fidei hæretici ſunt, cum aliquid huius generis affirmant. Ib. p. 300. 301.

[m] Facta 4. Mſs. exemplaria in collatione. 1. Mſ. ma. ſignificat exemplar maius in *Nouo Coll.* 2. Mſ. min. exemplar minus in *eod. Coll.* 3. Mſ. Linc. Codicem, quo vſus ſum ex *Coll. Lincol.* 4. Mſ. Ben. lib. extantem in Bibl. *Coll. Benedicti Cantabrigia, pag.* 124.

[n] *They are to bee ſeene two in his* Graces Libr. *at* Lambeth, *one in the old Library at* Salisburie, *the 4. in the publique Library at* Oxford.

[o] Si veritatē dico vobis, quare non creditis mihi? Ioh. 8. 46.

[p] Quis non potius credendum exiſtimet Manutio ex antiquiſſimis Codicibus? quorum vnus nongentorum annorum erat. Ib. pag. 302. Vtaceam eadem verba a Pamelio in Cambronenſi optimæ notæ, vt & ab Hoſio Cardinale in alio vetuſto exemplari reperta eſſe. Ib.

[q] Pamel. annot. 14. in Cypr. de vnitate.

how

how knowes he that the booke is so ancient? But be it as auncient as it will (for my part I will not so much distrust his iudgement) and let that *Cambron* copie exceed this in age and goodnesse: yet say, in reason ought we to beleeue these few copies, [r] before all the copies that haue bin perused, some of them as ancient, and far more indifferent, that are yet remaining in Europe? He addes farther, *of a copy that Cardinall* [s] *Hosius had of great antiquity, that confirmes this reading.* I wonder what became of it, was it his owne? why then did hee not bequeath it as a most pretious Iewell to some publique Library? Was it belonging to some publique Library? What then is bebecome of it? I feare me there was somewhat in it, which was not very pleasing vnto the Cardinals, and the rest of our good masters; who deale with bookes, as *Plutarch* reports the [t] Lacedemonians dealt with their children: if they were faire and beautifull, they nourished & brought them vp; if foule and ill fauoured, they made them awaie. I will not spend so much time as needlesly to apply. To proceed: He goes about to [u] iustifie *Manutius* and others for honest men, in reporting these words. Who calls their credites in question? I must confesse I haue little to say vnto *Manutius*, he was but the Printer: but if Cardinall *Borromæus* were now liuing, I could take iust exception against [x] him, and the rest that were put in trust with that busines. But as for others, I do verely beleeue, they spake the truth in this, they found the words in the *Cambron* copy: but whether they found not much more, that might argue the copie of sundrie errors and foule corruptions, iudge yee. But the *Iesuite* which would haue all of his sect and side to bee beleeued at their bare word, and yet will not beleeue others though they sweare

[r] *Which* Morelius, *which* Cauchius, Rembolt, Costerus, Eratmus, *and others had.*

[s] Vt taceam eadem verba abi Hosio Cardinale in alio vetusto exemplari reperta esse. Gretser. lib. p. 302.

[t] Plutarchus.

[u] Nec tantum causæ habuit Manutius, aut vllus Catholicus, vt contra Codicū fidem hæc verba Cypriano assueret quantā &c.

[x] *For the correcting & cleansing of Cyprian specially aboue the rest, singular care was taken by Card. Borromæus.* vid. Ep. ded. Cypr.

neuer

neuer so religiously, that the words are not found in any of their copies. [y] *What reason haue Papists*, sayth hee, *to adde these words vnto Cyprian, against the faithe of the Manuscripts? Haue not Hæreticks much more reason to raze them out when they were once in? Papists haue many cleer authorities out of* Cyprian, *none so pregnant against Heretiques, that dooth so much gall and torment them as this. And therefore no maruell if they lye, and say there bee no such sentences found in some copies, or else if there bee any such, blot or cut them out. For Heretickes are wont to play such pranks as this.* Yea, say so stil, and I pray you let corruption of bookes and changing of words contrarie to the meaning of the Author, be agreed vpō of all hands to be a true note of the false Church, and the matter will easily be concluded of our side: so that we may safely cry out with *Thomas Aquinas, conclusum est aduersus Manichæos*, we haue taken the *Iesuites* in the same net that they haue layed for others. Whose dooing is it that so many hundred * Treatises haue been brocked and scatterd abroad in the names of the auncient Fathers? were they not *Monkes*, and *Friars*. *A Friar, ergo a lyar*, was heretofore a common, but a true saying: this hath bin their ordinarie practice almost, either to corrupt true bookes or to forge false, within this 4 or 5. hundred yeares last past, as both [a] *Erasmus* and [b] *Viues* haue wisely obserued. But fully and clearely to answere the obiection proposed, doth any man thinke me so foolish, as to lie and faine, or to blot and blurre these sentences out of the ancient records, and

[y] Nec tantum causæ habuit Manutius, aut vllus Catholicus, vt contra Codicū fidem hæc verba Cypriano assueret: quantum habuit iste hæreticus, vt ea exscinderet: quia Catholicis ex ipso quoque Cypriano clarissima testimonia pro primatu Petri suppetunt: at hæreticis vix locus vllus tam perspicuè obnititur quam iste. Quocirca non mirum si vel in aliquibus exemplaribus non reperiri mentiantur, aut eradant, aut exscindant. Hic enim mos est hæreticorum. Ib. pag. 302.

* See Part 2. *where are* 187. *Treatises confessed by the best learned Papists and twise as many more that are challenged by Protestantes not without good cause.*

[a] Censuris in lib. Aug. [b] Videmus vt quique veterum scriptorum his quingentis annis in studiosorum manibus versatus est, ita ad nos veniſſe corruptissimum. Viues lib. 1. de causis cor. Art. pag. 343.

[c] Soletne qui crimen falsi committere cogitat, lectorem – præmonere? Gretser. lib. 3. cap. 7. pag. 302.

then

then to send men where they might see my false dealing. He that would haue gone about such a feat, would haue done as the [d] Cardinals did at Rome in their Edition of Cyprian: he would haue told you of copies, and copies; but where he had them, or of what credite those copies were, that he would haue kept vnto himself. As, if a theefe, being examined where he stole the horse, should say hee bought him of a horse-courser, on the high way; the man, or place where, he knoweth not. But his last refuge is, [e] Perhaps *I had bad eyes, and could not see these wordes in the ancient copies.* I answere: I thanke God, my eyes serue, and I hope shall, to discouer many thousands of these and the like deprauations, in the rest of the Fathers workes: or if his eyes be better than mine, let him either come, or send ouer into *England*, to disproue me. To say, that these words [f] are in other better *Manuscripts*, is but to say the same things againe: *Nihil dictum est, quod non sit dictum prius. Caluinists* (such as he vpbraideth me withall), shall be found as true of their word, as *Iesuites*; howsoeuer they please themselues.

The 4. and last place by me obiected, is, *He that forsaketh the chaire of Peter vpon which the church is built, doth he trust to be in the Church?* The *Iesuites* answere is, [g] that it is added as I say: *Pamelius hath noted as much before, and therfore the place is free from wilfull corruption; for, if he had any such meaning, hee would not haue noted these words to haue beene wanting, in those many written copies which he vsed.* Surely, in that he obserued these copies so narrowly, and deliuered his obseruation so truly & freely, he is highly to be praised: but in preferring one *Cambron* copie before so many *Manuscripts* of his owne, so many of ours, so many besides, as haue diligently collated and

[d] *They doe not shew how many copies they vsed, where to be had, and vpon what reason each place is changed, as others vse to doe.*

[e] Si autem verba illa verè non reperiuntur in Codicibus illis Anglicanis, quos iste fortasse limis oculis inspexit, non propterea Cypriani non erunt. *Gretser. lib. 2. cap. 7. pag. 302*

[f] Cum in alijs, & quidem vetustissimis cõpareant. Ib. pag. 302. Indeq; in publicũ sunt eruta, a viris quibus mendacium lõge est inuisius quam Caluinianis. Ib.

[g] Sed quæ hoc loco fraus? an non Pamelius hanc lectionis diuersitatem annotauit? Gretser. Ib. pag. 302.

perused *S. Cyprians* workes; what doth it argue, but that fancie doth sometimes ouerrule reason? chiefely whereas that copie how olde so euer it be, was not found * in his owne iudgement. Againe, as before he would faine haue men to beleeue that all is true which they say, false and fained that we produce: [h] so here he cõmends their owne parchments for Antiquities, but discredits ours *for paltry new made stuffe that are scarce an hundred yeeres olde.* Wherin what doth he else, but fall into that crime, which he charges me withal in the very next words? of a *Thrasonicall impudency*, thus to insult vpon vs Protestants, as if we poore soules had neither honesty, nor antiquity on our side: but, *exitus acta probat, let the end try all.* Wee will be bold to compare copie with copy, antiquity with antiquity, number with number, goodnesse with goodnesse, and *let our aduersaries be our iudges.* Who, wondring to see so many good and ancient Records met in one poore Island, [i] *haue thence drawne an argument, to proue the florishing estate of this Land, in Learning, and all manner of knowledge:* and haue so farre esteemed of our *Manuscripts*, [k] that one *English* hath bin worth 4. others; as *Costerius* the Critick hath by practice shewed in his Edition of *Ambrose.* See his learned Preface, and *Possevine* the *Iesuite* throughout his three *Tomes* of *Apparatus*; though, after his vsuall manner, hee hath [l] concealed much that might be said for the truth of our Religion, and the honour of our *Manuscripts.* And the principall motiue of his publishing my slender obseruations

* *Or else he would haue followed it as before hath beene proued, pag. 4.*

[h] Cur tuos rancidos Codices, qui fortè vix seculum ferunt, anteponeremus exemplaribus sinceris? pudeat te Caluinista Thrasonicæ tuæ impudentiæ. *Gretser. pag. 303*

[i] Vt ex hoc diuinare liceat, quam olim fuerit Anglia literis exculta, & eruditorum ac insignium virorum ferax. *Io. Costerius in Ep. Ded. prafixa operibus Ambros.*

[k] Vnius exemplaris in Anglia olim conscripti subsidio plurima à nobis restituta sunt, in quibus priora exemplaria (viz. 4. è cœnobijs diuersis) aut nihil, aut certe, parum contulerant. Id. Ib.

[l] *He hath not set downe the hundreth part of the Manuscripts in his Treatise: he setteth downe the Table of the writers of Diuinitie, though out of it he hath razed these authors following;* Turpinus, P. de Vineis Gu. de S. Amore, Raym. Lullius, Marsil. Patauinus, Ægidius de Fœno. Tho. Bradwardinus, Io. Wiclefus & Nic. Claymangius.

[m] vpon *Fulgentius de fide*, was the goodnes of the copies, and the faith, which he ſuppoſeth I did vſe in the diligent collation thereof. Now, thankes gentle *Poſſeuine*, that haſt ſo well pleaded my cauſe againſt thy deare friend *Gretſer*, and freed both my perſon, and our Copies from that crime wherewith I ſtand deepely charged: but, I thanke God, the cleereneſſe of my conſcience, and the euidence of the copies, do ſo plainly proue the contrarie, that you may ſee of what metall the Ieſuites forehead is made. In all that I haue hitherto, or by Gods grace ſhall hereafter be able to performe in this kind, I haue not proceeded in [n] generall tearmes and gone about the buſh, as they doe; but I haue willingly and voluntarily deſcended into particulars, particularizing the place and perſons. And tell mee *Gretſer*, out of your owne obſeruation, [o] *would a man that went about ſuch a peece of knauery, to raze the records, or belie the Manuſcripts* (very foule aſperſions) *tell men before hand where they ſhall finde theſe copies*, and call ſo many witneſſes againſt himſelfe? [p] No, no, Proteſtants are no fooles; or if they be, they ſhall bee found to bee ſuch fooles, as ſhall tell the truth. In this laſt place, the *Ieſuite* preſſeth me with his *Bauarian Copie*: but I haue ſhewed before, that it is but a copy of his countenance: it is but a ſcarre-crow, a fooliſh and abſurd *Manuſcript*, counterfeited by one, that had more [q] will than wit; and vrged by a [r] ſecond, that hath a great deale more wit, than either honeſtie, iudgement, or learning. But Proteſtants haue learned better diuinitie of [s] Bellarmin, than to giue euil for euil, one taunt for another: for my part, if he be ſory for his lewd & open [t] railing & reuiling of me,

[m] In hoc opere emendando, vt laborauit ille, qui *Eclogam Oxonio Cantabrigienſem* emiſit; ſic quia id fecit, opc Codicum quos Catholici plures ante annos in *Bibliothecis, et Academiis* ſiue *Collegiis* reliquerunt, idcirco eam collectionem huc addimus. *Poſſ. Append. 2. Ad 1. To. Appar. pag. 32.*

[n] Doloſus verſatur in generalibus.

[o] Soletne qui crimen falſi cõmittere cogitat, lectorem de diuerſitate ſcripturæ præmonere? *Gretſ. lib. 2. cap. 7. pag. 302*

[p] Fortaſſe ſtultos nos putarũt cum iſta ſcriberent. *Bell.*

[q] *It hath cleere words for the ſupremacie, though very fooliſhly ſet downe.*

[r] *Gretſer. lib. 2. cap. 7.*

[s] Non eſt noſtrum reddere malum pro malo, Conuitium, pro conuitio. *Bell.*

[t] Refutatur impudentia Angli cuiuſdam Caluiniani: - ita furit & bacchatur, vt non temere de ſtatu mentis de-

and diuers worthy writers amongst vs, whose books I am not worthy to beare, I say no more, but God forgiue him; I doe with all my heart: but if he continue as he hath begun, *to cast* [u] *stones at Dauid and at all his seruants*, I say as *Michael the Archangell*, when hee fought with the Diuel, *The Lord reproue thee.* And thus I will take my leaue of the *Iesuites*; being sorie, that I should haue occasion to delay you so long from acquainting you, with this great mysterie of iniquity, which workes so in the heads of the *Iesuites*, that all the world may see both their folly and knauery. Had I not answered the *Iesuite*, fully, trow ye, if I had put [x] *Gretser* ouer vnto his good friend and fellow *Iesuite Ant. Possevinus*? As our young Batchelours say when they are presented, *Respondebit pro me Aristoteles*, *Aristotle shall answere for mee*: so let *Possevine* make my Apologie. For it hath pleased him in his [y] first *Tome*, at the word *Cyprian* to steale a Treatise of mine, and concealing my name, *mutatis mutandis*, chopping and changing some few words at his pleasure, to publish it (as I haue before intimated) vnto the whole world: *Sic nos non nobis mellificamus apes*, thus wee *Protestants* must take paines, whilest others reape the profit. Was there euer the like thing done? yes, I remember, [z] *Fabritius Boderianus* serued *Tremellius*, and *Friar Villavincentius* serued *Hyperius*, the very like tricke; *Fabritius* stealing his translation of the *Syriac Testament* from *Tremellius*: * the *Friar* taking from *Hyperius* his whole booke, *De ratione studij Theologici.* Perhaps in time to come, they will go about

[u] *Iectus videri queat. Inter cætera hæc effutiuit-haereticus. Gretser.* lib. 2. cap. 7. pag. 297. 298. 2. Sam. 16.

[u] *Hee hath written very bitterly against his Maiestie, inueighed against Doc. Moreton, Rainolds Whitakers Sutliff, Gentilis, my selfe and others, & makes an Apologie for his railing in the Preface to his first Tome written in defence of Bell. Yet Michael the Archangel, when hee strooue against the diuell, and disputed about the body of Moses, durst not blame him with cursed speaking, but saith,* The Lord rebuke thee. Iud. ver. 9

[x] Both Gretser & Possevine wanted iudgements for Gretser *writes against* Possevine, *and* Possevine *against himselfe.*

[y] *To.* 1. *Appar. pag.* 362.

[z] *As* Dr. Rainolds *sheweth it plainly: for Tremellius translation of the Syriac came forth* anno 1569. *Fabritius Boder.* anno 1571. In prælect.

* Ex eius erudito opere, opus suum compilauit, *Frater Villavincentius* correctis illis omnibus quæ pontificios tangunt. *Rain. de idolol. pag.* 120.

about to iustifie this their dooing: and why may they not aswell maintain stealing, as lying? But I would wish them hereafter to keepe their tongues from lying, and their hands from stealing & purloining. By that time they haue paied as deere for it as Possevine hath done, they will haue but little ioy (like vntamed beasts) to breake into other mens grounds. Surely, in my iudgement, the *Iesuita* was much to bee blamed of all sides: for it was neither wisely, nor honestly done of him. Honestly it could not be, vnlesse a man may be honest and yet a thief: and what a wise part was it for him, beeing an olde Foxe, to bee so much beholding vnto any *Protestant*, as to borrowe of him, when there were Papists enowe that would haue lent him, as much as hee could haue asked, and thanked him to? Againe, if his fingers were itching to be dealing with some Protestants writings, what a folly, or madnes rather, was it to cull out such a Treatise among so many thousands, as was principally [a] intended against them and their foule corruptions, and published by authoritie of [b] him whose will was vnto mee an absolute commaund? Now, if any man shall demaund how this can bee prooued against him, I will shewe him that the matter is euident, and plaine enough without any farther euidence, *Crimenque patens sine teste probatum est.* In the forerecited place of his *Apparatus pag.* 361. amongst other bookes of *Cyprian* he reckoneth this, *De vnitate Ecclesiæ*, [c] and tels vs that wee are to expect the diuerse readings and corrections of this booke, immediately after the Catalogue of his workes. And so it falleth out right, for in the next Page we read these words in *English*:

[a] *To shew their foule corruptions of the Fathers workes.*

[b] *The late Archbishop* Dr. Whitgift, cuius nomen erit in Benedictione. OVID. Ven. 1603.

[c] De vnitate Ecclesiæ cuius libri varias lectiones & castigationes ex Mſ. Cod. vide infra post hunc operum Cypriani Catalogum *Ibi.* pag. 361.

A report of such things as in *Cyprians* Treatise of the vnitie of the Church, are either added, or detracted, or by errour of the Printer, or any other way or meanes changed; after a diligent collation of 4. *Manuscript* Copies (*which were sometime extant in the olde Libraries of Catholickes in England*) with the two last Editions printed by *Catholicks*: the number of the columnes and pages, doe agree with the booke printed, *Anno* 1593. *Parisiis apud Ioan. le Preux.*

Elenchus eorũ quæ in opusc. Cypriani de vnitate Ecclesiæ, sunt vel addita vel detracta, vel lapsu Typographi, vel alio quouismodo suppositæ diligenti 4. Manuscriptorum Exemplariũ (*quæ in Antiquis Catholicorũ Bibliothecis extabant in Anglia*) collatione, cum duabus postremis & vltimis Editionibus excusis à *Catholicis*: conueniũt autem columnarum & paginarum numeri, cum libro impresso, an. 1593 *Parisiis* apud Ioan. le Preux.

And that you may thinke that hee was the Collector or Collator of this painefull worke; expounding the abbreuiations by mee vsed in the end of this Treatise, thus sayth he: *Mſ. Linc.* directs you to the Copie which I vsed out of *Linconian* (he would haue sayd *Lincolne Col*): now to whom may the Pronoune *I* be referred, but vnto the Iesuite? But the truth is, this Treatise or Collation, was [d] first published by me, and is falsely arrogated and misreported by *Possevine*, for thus you shall finde it in the *Catalogue* of *Manuscript* bookes: these are my words;

[d] Exc. Lõd. 1600

Cyprian restored or reuiued: that is, A report of such things as in *Cyprians* Treatise of the vnity of the Church, are either added, or detracted, or by errour of the Printer, or by any other way or meanes changed, by a diligent Collation of 4. *Manuscript Copies*, with the two last Editions printed *aswell by Protestants as by Papists*: the number and columnes of the pages doe agree with the booke printed *Anno* 1593. *apud Ioan. le Preux.*

Cyprianus rediuiuus: hoc est Elenchus eorũ quæ in opusculo *Cypriani* de vnitate Ecclesiæ, sunt vel addita, vel detracta, vel lapsu Typographi, vel alio quouismodo suppositæ, factâ diligenti 4. Mſs. exemplarium Collatione cum duabus postremis & vltimis Editionibus excusis, *tam a Protestantibus, quam à Pontificiis*; conueniunt autem columnarum & paginarum numeri cum libro impresso Anno 1593. apud Ioan. le Preux.

Here

Here note the fraud and cunning of the *Iesuite*. I say the booke is collated with 4. *Manuscript* copies, and that I vsed in this Collation the two last Editions, printed [e] *aswell by Papists, as Protestants*: he hath changed the words: first, glozing them, [f] *which were sometimes extant in the old libraries of Catholicks in England*; as if they were not now there, but were caryed beyond the seas, where hee might haue the sight of them: secondly, by changing them. Collated say I with the two last Editions, printed *aswell by Protestants as Papists* (the most indifferēt course that can be held in any collation): collated, saith he, [g] with the two last Editions printed *by Catholickes*; that is, by their interpretation, *Papists*. Lastly, where it is said that the Booke is printed, *Anno* 1593. by *Io. le Preux*, the acknowledged Printer of *Geneua*, with *Goulartius* learned Annotations, in refuting of *Pamelius* painefull, but impertinent and forced Annotations, hee makes the booke to bee printed at [h] *Paris Anno* 1593. Where if anie such booke, with these, or the like obseruations should haue scaped the Presse, I should haue sayd their chiefe ouerseer of bookes *the Chancellor of Paris*, or some such, had been greatly ouerseene. Touching his falsifying of my words in the end of the Annotations, where (to cleere my selfe from any aspersion that may be cast vpon me, of vsing or rather [i] abusing copies to my purpose) *ad factifidem asserendam*, I haue shewed where the copies are at this day, extant to be seene;

Mſ. mn. signifying the greater Copie *in new Coll.*

Mſ. min. the lesser written in the same *Coll.*

Mſ. Line. a copie which I vsed out of *Lincol. Coll.*

Mſ. Ben. a *Manuscript* Copie extant in *Bennet Coll. in Cambridge*: and I charge him with leauing-out the word

[e] *Tam a Protestantibus quam a Pontificijs.*

[f] *Quæ in antiquis Catholicorū Bibliothecis extabant in Anglia.*

[g] *Cum duabus postremis & vltimis Editionibus excusis a Catholicis.*

[h] *An.* 1593. *Parisiis apud Ioan. le Preux.*

[i] *The ordinarie, but most absurd obiection of* Gretser *when he hath nothing else to say.*

Mſ. ma. significat Exemplar *in Nouo Coll.* scriptum maioribus literis.

Mſ. min. denonat exemplar in cod. *Coll.* minoribus figuris exaratum.

Mſ. Line. Codicem quo vsus sum ex *Coll. Lincolniensi.*

Mſ. Ben. Librū Mſ. Extantem in Bibliotheca *Coll. Benedicti Cantabrigiæ.*

New

New Coll. in the two former abbreuiations; and with great presumption, in arrogating vnto himselfe, by the Pronowne *I*, the vse of the *Manuscript* copie of *Lincolne Colledge*: which, God knoweth, he neuer saw in all his life. But the Iesuit being aduertised of his fault, hath recompensed it elsewhere, in citing an other Collation or Treatise of mine, not naming me, (*for that is not lawful, vnlesse it bee with a word of disgrace, according to their rule) but describing me, by the *Author of the Eclogue of Oxford and Cambridge*; praying for my conuersion, seeking to draw me beyõd the seas, & approuing my labors: though in setting downe that Treatise also, he hath been more bold than wise, to alter and change my words verie absurdly, at his pleasure; the word [l]*tam* sticking fast like birdlime in the *Text*, and betraying him for a wilfull, but not skilful forger. Yet, because I perceiue, that before his death, he seemed to haue some remorse of that which he had formerly written (for in his last Edition he hath vpon better aduise, omitted the words [m] *quo vsus sum*) I will be no lesse fauourable to him, then to his fellow *Gretser*, being very well pleased to pardon the *Iesuite* vpon his humble submission. Hauing now fully ended with the two *Iesuites*, behold a new summons sent me from the vnknown *Author of the grounds of the old Religion and the new*: so that I am in a manner inforced once againe to apologize for my Collation of Cyprian. But I entend to bee the briefer with him, because in my answere to *Gretser*, I haue refelled and repelled, if not all, yet the most of his obiections. His first onset is, *He will not beleeue that there be such Manuscripts of Cyprian, except hee see or heare it*

* Quæritur, an propria Hæreticorum nomina expungi & deleri debeant ex ijs libris, qui legi permittuntur? Respondeo vsu esse introductum, vt omnino deleantur, & proinde expungenda sunt: nisi in Libris Catholicorum hæretici nominẽtur per ignominiam & contemptum, vt cõfutentur praua eorum dogmata. *Io. Azor. lib. 8. Instit. Moral. par. 1. pag 676*

[l] Libri de fide ad Petrum Diaconum, cum antiquissimis duobus Mss. & postremis ac vltimis Editionibus excusis tam Collatio, ac castigatio. *Poss. in Append. 2. ad To. 1 pag. 32. It should be*, cum postremis & vltimis editionibus excusis tam Basilienſi, quam Parisiensi, diligens collatio ac castigatio. *Cat. l. Manuscrip. pag. 125.*

[m] *In his last Edition of his Apparatus.*

bee-

better proued. Were he of the Sect of the *Sceptiques*, or neere of kin to *Thomas Dydimus*, I cannot see what better proofes can be brought, than such as may direct him to the particular places, where the bookes mentioned are found: Namely, *two in new College, one in Lincolne Coll. in Oxford, the fourth in Bennet Coll. in Cambridge.* Dare any man suspect my faith? I can produce sundry witnesses, that can testifie as much: if any doubt, let him come and see. Thus the first blow is wel enough warded. The second is so farre from touching mee, that it sorely woundeth the giuer. *More credite* (saith he) *is to be giuen to all the Manuscript copies throughout the world, which without doubt be some hundreths, then to these foure.* The argument is strong, on our side: for if more credit be to be giuen to some hundreths, than to fower; whereas we haue som hundreths, and you scarce fowre, three, or two (for ought that is yet knowen) more credit is to be giuen to our copies than to yours. And that al others agree with our 4. *Manuscripts*, (that I may returne him his owne reason) *it seemeth euident by diuerse reasons; but principally because no man euer before noted any such diuersity of reading as is to be found* in the *Cambron copie*: yet it is probable that the *Papists* themselues, who (as I hope, the *vnknowen Authour* will grant) haue printed his workes in sundry places, and at diuerse times (before euer the *Cambron copie* was heard of) *would haue noted it, if there had bin any such matter found in the Manuscript copies of those Countries, where the book was published by them.* He that thus presumeth that in all *Mss.* and printed copies of this book, these sentēces making for the Popes supremacy are to be found; seemeth vnto me to imitate the mad fellow in [a] Ælian, which would not be perswaded but that all the

[a] Ælianus Hist. var.

 ships

shippes which came into the haudn were his; when hee poore soule was not the owner of one of them. For, before the comming out of *Cyprian* at *Rome*, printed by *Manutius*, which was hired for that purpose by the pope, they cannot shewe any olde or new print, that hath these sentences: the gaine whereof is so great, that the Priests, Prelates & pillars of the church of *Rome*, would cry out (before they did leese such a cōmodity) *Great is Diana of Ephesus*, Great is the Pope of *Rome*, & highly to be feared of all men. But to returne vnto our vnknowne Gallant, in the third place hee maketh these brauadoes: *Nay further, the Centurie writers (who are esteemed very diligent searchers of Antiquitie) taxe S. Cyprian for his doctrine touching the Popes Supremacie. Secondly, the doctrine of S. Cyprian taught in this booke, agreeth exceeding well with that, which is found throughout all his Epistles. Thirdly, one of these Epistles, in which it is saide, that our Lord did choose Peter the first or chiefest, and that vpon him he built his church, is cited by S. Aug. who also alleageth those very words as S. Cyprians, which are in the printed Copies*, to wit: *Nam nec Petrus, quem primum Dominus elegit, & super quem ædificauit Ecclesiam suam, &c. For neither S. Peter whom our Lord chose the first or chiefest, and vpon whom he built his Church, &c. And moreouer, after S. Cyprians words he addeth, himselfe*; Beholde where Cypr. reherseth, (which also we haue learned in holy Scriptures) that the Apostle Peter, in whom the primacy of the Apostles through so excellent grace is higher than others, &c. *Finally, the words which* Iames *will haue excluded from S. Cyprians booke de vnitate Ecclesiæ, are so agreeable to his holy Fathers stile & phrase, and so fitting his discourse, that no man can almost suspect them to be*

[a] Anno 1564

[b] *Manut. Ep. li. 8. ad Pium quartum.*

Magna Diana Ephesiorum. Act. 18. 34.

St. Aug. Tom. 7. de Bapt. contra Donat. cap. 11.

be added. Thus wee haue ſeene our braue gallant luſtily play his prizes: but the beſt is, there is no harme done, he doth but fight in the ayre. His firſt blowe is thus warded: I anſwer briefly; firſt, that *although we ſhould grant this to be true,* which this gallant ſaith (that the *Conturie writers* do ſay ſo (*which neuertheleſſe I will not beleeue, except I ſee or heare it better proued*) what then? I muſt needes ſay, they were worſe afraide than hurt. The ſecond is put off thus. He ſaith, the doctrine of *S. Cyprian*, taught in this booke, agreeth exceeding well with that which is found throughout al his Epiſtles: in which we find the ſame ſentences, almoſt in the very ſame words, &c. The doctrine taught in this booke doth agree exceeding well with that which is found throughout all his Epiſtles? Ho, ho, ſtay there: we ſhal take him tripping preſently. What ſay you to **Cyprians Epiſtle to Stephanus Pope of Rome*, or *Firmilianus Epiſtle to Cyprian Biſhop of Carthage*? do they build their faiths, or Church, vpon him alone? doe they giue him the chaire, primacie, and yeeld all maner of ſubiection vnto his gouernment, to bee ruled only by his definitiue? No: they make the [g] Scripture [h] ſole iudge of all controuerſies; which is the *Proteſtants tenet*: and the ſentence, as God would, is regiſtred by *Gratian* in the *Canon lawe*. They make *Stephanus* Peters ſucceſſour, vpon whom the Church is built, to be ſo farre from being the [i] *rocke* of the Church, that they blame him *for bringing in of many rocks* without the [k] true rocke Chriſt Ieſus: for building many buildings without this corner ſtone. Laſtly, they are bold to challenge his Holineſſe, of [l] *pride, folly,*

[f] 1. Cor. 9. 26

There is no ſuch thing directly proued.

*Ep. 74

Ep. 75

[g] Si in aliquo nutauerit & vacillauerit veritas, ad originem dominicam & euangelicam, & Apoſtolicam traditionem reuertamur, *Cyp. ep.* 74.

[h] Ea facienda ſunt quæ ſcripta ſunt: & iterum, conſuetudo ſine veritate (ſcripturæ) vetuſtas erroris eſt: propter quod relicto errore ſequamur veritatem: ſcientes quia & apud Eſdram veritas vicit. *Cypr. Ep.* 74 ad Pompeium. *Gratianus, Diſt.* 8. *c. Conſuetudo quæ.*

[i] Multas alias Petras inducat, & Eccleſiarum multarum, noua ædificia conſtituat. *Ep.* 75. *Firmiliani* ad *Cypr.* [k] Non intelligit obfuſcari à ſe & quodammodo aboleri Chriſtianæ Petræ veritatem, qui ſic prodit & deſerit veritatem. Ep. 75.

[l] Inter cætera vel ſuperbia, vel ad rem non pertinentia, vel ſibi ipſi contraria, quæ imperitè at-

ly, raſhneſſe, inſolencie, vnſufficiencie: Yea, they make him a little better than an hereticke or an Antichriſt: and therfore it is no maruell, if theſe Epiſtles bee left out in the *Romane* edition,[m] *of ſet purpoſe*, for, ſo thinkes *Pamelius*. It had beene better for the Pope, *if thoſe Epiſtles had neuer beene printed*; ſo ſaith the Chanon: but I do not hold his doctrine for Canonicall. I doe better approue the iudgement of the *Councell of Trent* (I would the rule had beene as carefully obſerued. It was a good law: but, *quid leges ſine moribus?* it tooke little effect) *In dictis Catholicorum veterum nihil mutare fas ſit, Wee will that nothing bee changed, or altered in the writings of the ancient Fathers*: and yet in the *Romane Edition* of *Cyprian* (which is [n] the beſt of all others) they haue razed out [o] 11. or 12. whole Epiſtles, beſides infinite other wilfull corruptions and deprauations, which ſhall by Gods grace bee publiſhed, ſoon enough, to their ſhame. So that for a concluſion of this point, whilſt there ſhal be any record extant of theſe *two Epiſtles* (which I hope ſhall be, by the ſingular care and prouidence of the Almightie, as long as the Sun and Moon doth endure); Let them talke what they will of Peters primacie or ſupremacie, *to be collected out of all his Epiſtles*: I ſay as *Aug. doth, *Non me terret authoritas Cypriani*. I truſt, I haue made it appeare very plainly, *eos* (as the **ſame author ſaith in *his firſt book againſt the Donatiſts*) *non ſolum non adiuuari autoritate Cypriani, ſed per ipſam maximè conuinci atque ſubuerti: that the papiſts are ſo farre from beeing holpen by Cyprians authorities that it* (*of all others*) *makes moſt againſt them*. Likewiſe in the

que improuide ſcripſit, etiam illud adiunxit. Ep. 74. Item hæc quæ ab Stephano geſta ſunt prætereantur, ne dum audaciæ & inſolentiæ eius meminimus, de rebus ab eo improbe geſtis longiorē mœſtitiam nobis inferamus. ep. 75.

[m] Fortaſſis cōſultius foret, nunquam editam fuiſſe hanc Epiſtolam, ita vt putem conſul. ò illam omiſiſſe Manutium Pamel. in arg. Ep. 75. *Regula* 4. & Indices expurgatorij non facti ſunt in eum vſum, vt quid in patribus inducatur: ſed vt eluantur quæ malè ſani homines Patrum monumentis aſſiderunt. Gret. de iure & modo lib. prohib. pag. 315.

[n] So commended by Baronius, and followed by Bellarmine in all his workes. [o] Ep. 1. 3. 11. 21. 22. 71. 73. 74. 75. 81. 84. 85. 86.

*Lib. 2. de baptiſmo contra Donat. cap. 1. pag. 38. **Lib. 1. cap. 1. pag. 32.

place of S. *Aug.* which is neither * rightly quoted, nor fitly applied, I find Peters modeſt refuſall of the primacie which in the ſame place is giuen (in him or by him) to all the Apoſtles. I doe not finde, that either he, or any of his Succeſſors durſt arrogate it vnto himſelfe at that time. Furthermore, Peter is there ſaid p *to haue forſaken the rule of faith:* which his Succeſſours (men farre inferiour vnto him in giftes and grace) do challenge, and in a manner appropriate, or rather arrogate vnto themſelues. Finally, *I deny theſe words, at leaſtwiſe in this place, to be agreeable vnto that holy Fathers ſtile, phraſe, or purpoſe; as being ſo vnfit for his diſcourſe, that no man can almoſt but ſuſpect them to bee added.* The generall drift of *Cyprian*, is to prooue the vnitie of the Church, (as I haue often ſhewed) and not the ſupremacie of the Pope. And *vnleſſe you will make Cyprian to contradict himſelfe within few lines, he proues the* q *equalitie of all the Apoſtles, rather than the ſuperiority of one aboue the reſt: or if he giue him any primacy in that place (becauſe amongſt the figures he placeth Peter firſt, in that our Sauiour ſaid to him, Thou art Peter, and on this (Peter or) ſtone will I build my Church, and to thee will I giue the keyes of the kingdome of heauen; and againe, feed my ſheep) it is only a primacy of order,* and a prioritie of place; *in all other things as in the power of binding and looſing ſinnes, in feeding the flocke of Chriſt,* they did ſhare alike. But the moſt ridiculous thing of all, is to drawe an argument from the ſtile and phraſe conteining ſome few words, or lines, as if they could not be corrupted.

* *Aug. Tom. 7 de bapt. contra Donat. cap. 1. It ſhould bee Tb. 7. de bapt. contra Donat. lib 2. cap. 1. pag. 39*

p Si potuit Petrus contra veritatis regulam quam poſtea Eccleſia tenuit, cogere gentes Iudaizare &c. Ib.
His owne words retorted vpon him. pag. 222

q Hoc erant vtique & cæteri Apoſtoli, quod fuit Petrus, pari cõſortio præditi & honoris & poteſtatis. *Io. Rain. in his Conference with Hart, pag. 165.*

Haue not whole bookes beene thruſt into the workes of Cyprian, Ambroſe, Hierome, Auſten, and others, & lie forged vnder their names not in one or two, but in the moſt

My Lord of Winchester pag. 65. 66.

part of the Abbeyes, and ancient Libraries of the West Church? Your Monkes and Friars, that were so skilfull in committing these manifolde forgeries, knewe well how to counterfeit a few phrases, or broach som odde sentences in his name; a thing which euery schole-boy could doe.

Aristot. lib. 8 Top. To conclude: His best argument, which like a good *Aristotelian* he hath placed last, is this: *In very truth, if there be any such copies, and there bee nothing razed out of them, I cannot but thinke, that they were written out before the art of printing was inuented, by som Wicleffian heretick; or, if they came out of some forraine countrie, by some Schismaticke or other, that held with some Germane Emperour against the Pope.* We will indeuor to draw his argument into mood and figure; that at the sight therof, as at the sight of a *Gorgons head*, the enemies may fall downe and be confounded.

Whatsoeuer I doe thinke to be true, is so;
But I cannot but think that these books (in manner and forme as I haue shewed) are corrupted.
Ergo, *in very truth they be corrupted.*

Horatius. *Risum teneatis amici?* Take heede you hurt not your selues with laughing. First, the gentleman comes with his *ifs & ands*: *if there bee any such ancient copies*: secondly, he is growen very distrustfull; *and there be nothing razed out of them.* They say, there are none more iealous then they which haue giuen most cause. But what talke you to vs of razors, and knives? wee will leaue them to you; who haue so cut and sliced the Fathers, as [q] *Baals* Priests, or as the poore [r] *Indians* are wont to iagge their flesh: so that wee must seeke for their bookes, as *Absyrtus* members were sought for, scattered some in one place, and some in an other. Lamentable is the case, and pitifull is

Pag. 224

[q] 1. Reg. 18. 28

[r] In *Florida* & *Virginia*. Vide Narrat. de Virginia à *Tho. Harriotto*. Typ. 3.

the

the cause of your Church, that by such vndue and vntrue meanes needs to be maintained. Thirdly, and lastly, his strong and inuincible argument is soone vniointed. For, if the copies be ancient, they were surely written before *Wicklefs* time: if they be not ancient, that is more than he knowes. But to answere to the copies. I then vsed 4. copies, and since haue come to the perusall of [f]4. others. And I dare presume to say, that most of them are as ancient, as any they shall bring; for ought that I see yet prooued to the contrary. Only two of them, I confesse, seem to be of a later writing: the one written at [t]*Florence*, the *other (as I ghesse) in some part of Italie: both, vnder the Popes nose, as it were; and yet they want these sentences which make for the Popes supremacie. So that both ancient and later, new and old books, are flat against them. I pray, (for I will bee bolde to aske him this question before wee part; because I see he is so well read in the storie of *Wicklef*) Where did you euer heare of any such practice of *Wicklef* himselfe for corrupting of bookes? Which could not bee easily done without long time, and great charge: and it would easily haue been knowne and preuented, no doubt, or at the least obiected vnto him. Besides, what should become of these Transcripts? It is likely he would haue left them (as pledges of his good will) vnto [u] *Merton* or *Balliol Coll.* in *Oxford*, where hee had his first and last being; but there we find no copie of *Cyprian*: though of others of the Latine Fathers their store is great, and their copies very ancient. Now then if this forgerie were not practiced by *Wicklef* himselfe; much lesse is it probable to bee done by any of his followers; whose persons were still vnder persecution, and their bookes burned. The like answere is to be shapen

[f] *See before, pag* 14

[t] *The* Manuscript of Linc. Coll.

* *The lesser of new Coll.*

[u] *Hee was fellow of* Merton, *and head of* Balliol Col. *in* Oxford. *vide Registrum* Coll. *and my* Lord of Canterbury against Hill. pag. 50.

to

to his conceit & ſuſpicion of the copies written beyond the Seas by ſome ſchiſmatick. I am ſure hee knowes not ſo much: and what reaſon hee hath to thinke it, I knowe not. But the beſt is, Opinion hath little to do in theſe controuerſies: Iudgement is all in a Profeſſor of diuinitie: which whether hee bee or no, I cannot expreſſely learne. Thus to make an end of a brabbling matter, the Reader may ſee *Cyprians* corruption, my innocencie, the aduerſaries obiections, the *Ieſuites* ſtruggling without preuailing, lying without controule, diſputing without argument, writing, fighting, [x] & libelling one againſt an other, and (to vſe the [y] Apoſtles words) *conſuming and being conſumed one of an other*. Now, it is high time to leaue them, when they cannot agree amongſt themſelues. All the harme I wiſh them, is to read *Cyprians* booke, *de Vnitate Eccleſiæ* once againe, and thence to learne, firſt to be at vnitie in themſelues, ſecondly with their brethren, laſtly and chiefely with God and his Church. And thus I take my leaue of them at this time; beeing ſory that I ſhould haue this cauſe to be troubleſome vnto the Reader. But, you ſee my occaſions:

[x] Gretſer *againſt* Poſſeuine, Poſſeuine *againſt the maſter of the ſacred Palace.*

[y] Quod ſi inuicem mordetis, & comeditis, videte ne ab inuicem conſumamini. Gal. 5. 15

—— Pudet hæc opprobria nobis

Et dici potuiſſe, & non potuiſſe refelli.

The 2. place corrupted, in the 49. *Homilie of the Authour of the vnperfect worke vpon Matthew*, on theſe words in the ſixteenth verſe.

THen they that are in Iewrie, let them flee to the mountains. Then, when you ſhall ſee the abhomination of deſolation ſtanding in the holy place (that is to ſay, when you ſhall ſee wicked hereſie, which is the armie of Antichriſt, ſtanding in the holy places of the Church) let them that are in Iewrie flie vnto the mountains: that is, let them that are in true Chriſtianitie repaire vnto the *Scriptures*. For as the true Iew is a Chriſtian, by the ſaying of the Apoſtle (Rom. 2. 18. *Not he that is in open ſhew, is a Iew, — but he that is in ſecret is a Iew*): ſo true Iewrie is Chriſtianity; the name wherof importeth as much as confeſsion. Now theſe *Mountaines* are the *writings of the Apoſtles or Prophets*: of whom it is ſayd, *Thou gineſt vs light after a wonderfull manner, from thy euerlaſting Hills*. And againe, it is ſayd of the Church; Her Foundations are vpon the holy hilles. Wherefore are Chriſtians at ſuch a time charged to haue recourſe vnto the *Scriptures*? Becauſe at that time when hæreſie ſhall preuaile & ouerſpread it ſelfe ouer thoſe Churches, there can be no triall of the true Chriſtian religion, nor any place of refuge for Chriſtians to fly vnto, that would faine know which is the true faith, *but only the holie Scripture*. Before this time there were many waies

Tunc qui in Iudæa ſunt fugiãt ad montes. Tunc cum videritis abhominationẽ deſolationis ſtantem in loco ſancto (id eſt cum videritis hæreſim impiam, quæ eſt exercitus Antichriſti, ſtantem in locis ſanctis Eccleſiæ) in illo tempore qui in Iudæa ſunt fugiant ad montes: id eſt, qui ſunt in Chriſtianitate, confugiant ſe ad Scripturas. Sicut enim verus Iudæus eſt Chriſtianus, dicente Apoſtolo (Rom. 2. 28. non qui in manifeſto Iudæus eſt, ſed qui in occulto): ſic vera Iudæa Chriſtianitas eſt, cuius nomen intelligitur confeſſio, montes autem ſunt Scripturæ Apoſtolorũ aut Propheratũ, de quib⁹ dictum eſt (Pſal. 6.) illuminas tu mirabiliter à mõtibus æternis. Et iterum de Eccleſia dicit, Fundamenta eius in montibus ſanctis (Pſal. 86.) Et quare iubet in hoc tempore omnes Chriſtianos conferre ſe ad Scripturas? Quia in tem-

pore hoc ex quo obtinuit hæresis illas Ecclesias, nulla probatio potest esse veræ Christianitatis, neq; refugiũ potest esse Christianorum a iud volentium cognoscere fidei veritatẽ, nisi Scripturæ diuinæ. Antea enim multis modis ostendebatur, quæ esset Ecclesia Christi, & quæ gentilitas: nunc autem, vllo modo cognoscitur volentibus cognoscere quæ sit vera Ecclesia Christi, nisi tantũmodo per Scripturas. Quare? quia omnia hæc quæ sunt propriè Christi in veritate, habent & hæreses illæ in schismate; similiter ecclesias, similiter & ipsas Scripturas diuinas, similiter Episcopos, cæteroſque ordines Clericorum similiter baptismum, aliter Eucharistiam, & cætera omnia, denique ipsum Christum. Volẽs ergo quis cognoscere quæ sit vera Ecclesia Christi, vnde cognoscat in tantæ confusione similitudinis nisi tantummodo per Scripturas? It. anteà & per signa cognoscebãtur qui erant veri Christiani, & qui falsi. Quomodo? falsi quidem aut non poterant facere, sicut veri Christiani: aut talia non poterant, qualia veri Christiani: sed faciebant vacua, admirationem quidem faciẽtia,

to find out the Church of Christ, and the religion of the Gentiles. Now, he that is desirous to know which is the true church of Christ, cannot come to the knowledge thereof, *but onely by the Scriptures.* Why so? Because all those things, which properly belong vnto Christ in the true church, hereticks haue the like in their schismaticall & false Church: they haue Churches as well as they, the Bible as well as they, Bishops and other orders of the Clergie, like baptism: in the matter of the Eucharist there is some difference; but in all other things they agree. Wherefore, if a man should long to knowe which is the true church, amidst such confusion of so many like things, whither shal he go *but to the Scriptures*? Againe, heretofore by signes and wonders from aboue, it was knowen who were the true Christians, and who were the false. As how? The false Christians either coulde not worke miracles at all, or not in such sort as the true Christians did them. Their miracles were vaine things, causing admiration, but yeelding no profit, as wee haue oftentimes declared vnto you: But the miracles of Christians, were sound and substantial miracles; not only strange to them that saw them, but also very profitable. And this was the badge or cognisance whereby the true Christians of those times were knowen from the false. But now the working of miracles is wholly ceased, and translated rather vnto the Pseudo-christians; though their miracles bee fained, as themselues are counterfeit. But according to Peters expositiõ (as *Clement* reports) *euen Antichrist*

him-

himselfe shall haue power giuen him to worke true miracles. Againe, before, the church was knowen by her life & manners, when the conuersation of Christians was holy; & though all of them were not so, yet many of them were: but this holinesse and integrity of life was not to bee found amongst wicked men. But now Christians are become as badde or worse than Heretickes, or Gentils. Besides all this, you shall obserue greater continencie of life in their Schismaticall congregations, than in the true christian church. Wherfore if any man should happen to bee desirous to knowe which is the true church, how should he know it, *but onely by the Scripture*? So that almighty God foreseeing so great confusion of all things in the later times, chargeth Christians which are indeede true Christians, coueting to haue the soundnesse of the true faith, *to flie to nothing else but onely to the Scriptures.* For otherwise, if they haue recourse vnto any thing in the world besides, they shall bee offended, and perish, becausse they knowe not which is the true Church, and so fall into the *abhomination of desolation standing in the holy places.*

vtilitatem autem nullam habentia; sicut frequenter exposuimus. Christiani autem faciebant plena, non solum admirationem facientia, sed etiam omnem vtilitatem habentia. Et per hæc cognoscebantur qui erant veri Christiani, qui falsi. Nunc autem signorum operatio omnino ceuata est: magis autem & apud eos inuenitur, qui falsi sunt Christiani, fieri ficta. Sicut autem Petrus apud Clementem exponit, Antichristo etiã plenorum signorum faciendorum est danda potestas. Item ex moribus ipsis prius intelligebatur Ecclesia Christi; quãdo conuersatio Christianorum, aut omnium aut multorum erat sancta, quæ apud impios non erat. Nunc autem tales, aut peiores facti sunt Christiani, quales sunt hæretici aut gentiles. Adhuc autem & maior continentia apud illos inuenitur quamuis in schismate sint, quam apud Christianos. Qui ergo vult cognoscere, quæ sit vera Ecclesia Christi, vnde cognoscat nisi tantúmodo per Scripturas? Sciens ergo Dominus tantam confusionem rerũ in nouissimis diebus esse futurã; ideo mandat, vt Christiani qui sunt in Christi unitate, volentes firmitatem accipere fidei veræ, ad nullam rem fugiant, nisi ad Scripturas: Alioqui si ad alia respexerint, scandalizabuntur & peribunt, non intelligentes quæ sit vera Ecclesia. Et per hoc incident in abhominationem desolationis quæ stat in sanctis Ecclesiæ locis. *Hom. 49. in opus Imperf. Math. pag. 930.*

Proued.

These are the words, I cannot say of S. *Chrysostome*;

though the [b] Papists doe often vrge this booke for his: and *Sixtus Sen.* disputing the question, doth rather [c] incline vnto this opinion); but surely a very ancient writer, whose bookes haue beene *much regarded and obserued by* [d] *venerable* [e] *Antiquitie.* The authoritie alleaged (as you may plainly perceiue) is very pregnant on our side, against traditions, miracles, and sundry other points of doctrine, controuersed between vs and the Papists. With this place as with an Alexanders sword, a man may cut in sunder the very *Gordian* knot and sinewes of traditions, and doctrine of miracles, the life and soule of poperie: but, [f] *The children of this world are wiser in their generation, than the children of light.* For, euen as before, they were bolde to adde for their aduantage: so here they haue presumed to take away this sentence, both out of the printed bookes, and memories of men, to the end that there may *remaine no poison that might infect the mindes of the simple people.* For, this is a dangerous weed, [g] *it may be of Montanisme, it may be of Manicheisme, perhaps of Arianisme, or Donatisme*; for as yet they are not agreed vpon the matter, nor neuer will: for, to sweate out their hearts, they shal neuer be able to bring it within the compasse of any heresie, saue that which they call the heresie of *Protestants.* ***But how commeth it to passe, that these words which were in all ancient prints that I haue seen,*** and some later, are now wanting in some Editions? Yea, *there* is it, will *Gretser* say: *You tell vs of Editions,* [h] *but you name none: these be but general tearms, they proue nothing: you were good to bring them forth, if you haue any: for we*

[b] *Gratianus, Aquinas, Feuardentius, Dadreus, Cueilly, The Rhemists. Will. Raynolds* see Tr. 173.

[c] Sunt qui ipsum negent esse Chrysostomi, sūt ex oppositō qui hoc ipsum opus contendunt esse Chrysost. Neq; his obest recens edictū Pauli. P. 4. *Sixt Sen.* P. 262.

[d] *There are more written copies extant in our libraries than of any other booke besides.*

[e] Opus tot iam seculis communi Ecclesiæ assensu comprobatū. *Sixt. Sen.* pag. 262

[f] Luc. 16. 8.

[g] Sparsas hæreses Manichæorum, Montanistarum, Arianorum, ac Donatistarum continent, atque planè in omnibus se prodit Autor longè longius ab Ecclesia Catholica alienum. *Bar. Tom.* 3. *pag.* 255. [h] Lib. 2. de iure & more prohibendi lib. malos lib. 2. c. 7. pag. 304. Cur non nominasti Editiones, in quibus verba illa sunt omissa? Cur generali editionum nomine contentus es, cum toties opus illud sit cusum & recusum? nam in Editionibus, quas nos vidimus, inueniuntur verba quæ tu ersecta conquereris.

haue

haue ſought the words in diuers Editions, and can teſtifie that there is no ſuch matter. [i] Again, *the booke is not* Chryſoſtomes, *I muſt doe you to vnderſtand ſo much out of your* Eraſmus; *and* [k] laſtly, *theſe words if they be omitted in any Edition, they are therfore left out, becauſe they ſeeme to ſauour of Arianiſme: and in very good deede the Author of them proues himſelfe in this Homilie to bee a very* Arian, *and profane fellow.* Thus farre *Gretſer.* I will ſatisfie and gratifie the *Ieſuite* in all his demands. The reaſon why I contented my ſelfe with generall tearms, contrary to my woonted vſe, was not for want of the booke, but for want of ſpace in the margine. He needed not to haue diſtruſted mee: for the [l] *Cardinall*, his good Lord and maſter, could haue informed him [m] ſo much, that there are ſuch Editions *lately printed, and wel amended*; this ſhould haue giuen him an appetite and longing after the booke, and not an edge againſt me. For, if [n] I haue offended, much more *Bellarmin*; who neither quotes time nor place: but the truth is, the Book is printed, and to be ſeene of all the world, in that famous Librarie, wherof (I am I muſt cõfeſſe by the ſingular fauor of that * honorable *Mecanas* of theſe times) the firſt Keeper. It was ° printed *Pariſiis apud Audoenum parvum via ad divum Iacobum ſub Lilio aureo* 1557. *in* 8°. The book beares *Chryſoſtomes* name in the forefront, which made me to ſet it downe as a corruption of *S. Chryſoſtome*: and it hath *Chryſ.* commendation; being as highly commended [p] *for a golden & very diuine booke, by Dyoniſ. Vgr.* in his Preface, as it is diſcommended

[i] Meminiſſe debebas — Librum illum nõ eſſe Chryſoſtomi, vt agnouit quoque Eraſmus.

[k] Cur non cogitaſti verba illa, ſi qua in Editione præterita ſunt, ideo præterita eſſe, quia in aliquibus codicibus non ſunt reperta? vel quia impietatem Arianam olent? vt certe olet totus iſte locus — eſt enim in Hom. 49. in Matth. totus Arianus & profanus.

[l] *Bellarmin.*

[m] Totus hic locus tanquam ab Arianis inſertus è quibuſdam codicibus nuper (*ſome 20 or 30. yeares before*) ſublatus eſt. *Bell. de verbo Dei non ſcripto lib 4. cap. 11. pag.* 248.

[n] *Tutum eſt petere authoribus illis, per quos defendi crimina magna queunt.* * Sir THO. BODLEY, Knight. ° D. Io. Chryſoſtomi in S. Ieſu Chriſti Euangelium ſecundum Matthæum Commentarij, diligenter ab Arianorum fæcibus purgati, & in lucem S. paginæ ſtudioſorum gratia hac forma æditi *Pariſiis Apud Audoenum Parvum, via ad Divum Iacobum, ſub lilio aureo.* 1557. *in* 8°.

[p] Aureum hunc ac plane diuinum libellum.

by *Baronius*, *for* [q] *a lewd, lowſie, and raſcall booke.* The truth is, (not to defraud any man of his due praiſe) there haue been [r] *great paines taken in cleanſing and ſcouring of this golden book: to purge it cleane from the ruſt and fretting canker of errros and hereſies, great coſt was beſtowed: (and who ſo forward as the Printer?) many hands & heads imployed,* and in the end the booke is printed, as you may perceiue, by the *Title page, wholly purged from the dregs of Arrianiſme.* But ſeeing they talk thus of purgations and bookes, let vs call a councell of *Phyſicians*, and inquire whereof the *Recipe* was made, leſt it proue a *decipe*. For, if a *Phyſician* ſhould chance to miniſter a potion, and not giue it according to the rules of Art, he may perhaps be called in queſtion for his life. [r] The beſt remedie for a diſeaſed booke, that euer I could read of, amongſt either *Proteſtants*, or *Papiſts*, is 4. or 5. old *Manuſcripts*, or more, if you thinke good to adde them, compounded togither, and the beſt of them diſtilled through the limbeck of a good Diuines braine, that is of a ſound iudgement, and vnpartiall temper. If *Dionyſius*, or his fellowes, haue miniſtred this *Phyſick*, well fare them, howſoeuer the booke ſpeedes: but I perceiue they haue taken a wrong courſe: for they haue corrected, compared, and publiſhed the booke, [t] *without the helpe of anie one ancient Manuſcript at all.* Wherin they ſhew themſelues to be right Paracelſians. For, as they with a little *Phyſicke* (no more than a dramme or two, extracted from the quinteſſence of ſome rare metall) are able to work wonders; where the *Galeniſts* or other *Phyſicians*, are faine to take more pains and goe a longer way about: ſo theſe men out of the quinteſſence of their heads (for, all is *wrought the moſt dangerous and ſhorteſt way*, (*ex ingenio*) *by coniecture*; can in a verie ſhort

[q] Homiliæ purulentæ, hæreſium ſcatentes vermibus. *Bar. To. 5. pag. 255.*

[r] Doctiſſimos quoſq; maximis ſtipendijs conductos adhibere non dubitarunt: qui in eã rem potiſſimũ operam nauarent, & (vt aiunt) lapidem omnem mouerent, quo *ſincerius hoc, ac ſordibus omnibus purgatũ (ſi fieri poſſet) nitidius opus in poſterum proſtaret.* — Habes igitur (optime lector) bibliopolarum noſtrorum erga diſciplinæ ſpectatores perſpectam beneuolentiã. *Dion Vgr. in præf. ad lect.*

[r] Sine Manuſcriptis impoſſibile eſt mederi alicui libro.

[t] *Exemplarium vetuſtorum fide minus adiuti*, nihil quod ad rem pertineat omiſiſſe videamur. *Dion. Vgr. in præfat.*

ſhort time, with a dramme or two of theſe light coniectures, correct or rather corrupt whole volumes it neede be; as there is, if they meane to maintaine their religion by conſent of Fathers: for ſo the cry hath alwaies hitherto gone. Here, to conclude, I ſhould haue proued that the Author of this *vnperfect worke vpon Mathew* was no *Arian*, in this place: but *probatur* (as the Lawyers ſay) *eo quod non probatur contrarium*; I ſhall be bolde to thinke as I do, vntill they proue the contrary.

The 3. Corruption in *Cyrill. Com. in Iſaiam, Laurentio Humphredo interprete. cap.* 1. *& cap.* 51.

CAp. 1. To them which are tranſlated from the [hard and ſoure] precepts of the law, vnto the ingenuous and neate life (that I may ſo ſay) of Chriſtians by meanes of faith, to them is promiſed remiſsion and pardon of their ſinnes and offences. For it is the entrance of our hope, the firſt fruites of Gods fauour, the gate & way by which they doe enter in. *Now this faith which is the gift and grace of God, is ſufficient to cleanſe and purge, not only them which finde themſelues somewhat ill; but alſo thoſe that are very dangerouſly diſeaſed and polluted with any kind of diſeaſe*: as we may ſee in the *Affidauit*, as it were, which God hath made by the Prophet; if your ſinnes were as red as purple, I would make them as white as ſnow: and if they were as skarlet, I would make them like fine wooll. For, it is an eaſie thing for God to waſh away al our ſinnes.

Qui ergo à legis inſtitutione & conuerſatione ad Chriſtianæ vitæ vrbanitatem quaſi & elegantiam per fidē quodāmodo traducuntur; his appromittit remiſſionem eorum, in quibus iam ante offenderunt. Illa enim eſt noſtræ ſpei introitus, & diuinæ erga nos clementiæ primitiæ, & veluti ianua ac via. *Fidei autem gratiam cum hu qui valdè inquinati ſunt, tum etiā paulum morbo affectis, ſatis ad emundationē valituram eſſe fidem facit*, dicens: Si ſint peccata veſtra vt purpura, velut niuem in-

For

albabo: & si sint vt Coccinum, quasi lanam inalbabo. Nihil enim difficulter eluitur, Deo detergente. Quemadmodum & Paulus ait: vbi abundauit peccatum, supra modum abundauit gratia. Et rursus: Quis incusabit electos Dei? Deus est qui iustificat: quis est qui condemnat? *Cyrill. in Isa. lib. 1. cap. 1. pag. 173*

For as *Paul* saith: where sinne aboundeth, there grace aboundeth much more. And againe, who shall accuse Gods elect children? it is God that iustifieth them: who then shall condemne them?

And againe, *cap.* 51. Taking occasion to expound that of Matth. 12. When the vncleane spirit goeth out of a man, &c. He hath these words; * By Moses—they heard God expresly say, Thou shalt worship the Lord thy God, and him onely shalt thou serue. *But when they beganne to cast awaie all feare of God from them, and would not entertain* CHRIST IESVS, *within the houses of their hearts by faith,* (*for* he dwelleth in our hearts by faith: *as it is written*) the olde vncleane spirit, spying his opportunitie, and seeing the house emptie and voyd without a tenant, rusheth in vpon them, and the later end of these men is worse then the beginning.

* Per Mosem — audierunt eum diserte dicentem: Dominum Deum tuum adorabis, & eum solum: eiectusque est de corde eorum immundus spiritus. *Sed vbi non haberent Dei timorem in seipsis, nec* IESVM *per fidē incolā reciperent (habitat enim in cordibus nostris per fidem, sicuti scriptum est)* locum illum vacare antiquus ille & impurus spiritus conspicatus, irrupit denuò & in illos immigrauit, factaque sunt illorū nouissima deteriora prioribus. Ib. cap. 51. pag. 504.

Proued.

THese sentences of blessed *Cyrill*, (as farre forth as I haue noted them in other letters, cōtaining the marrow and pith of both periods) are commaunded to bee put-out, by an vnkind and wicked [a] *deleatur, in the Index Expurgatorius of Spaine.* What pittie is it that so bright a starre of the East Church, should be thus eclipsed by the interposition, or opposition rather, of such lewd, inconstant, and [b] lunatick Diuines? But thanks be vnto the Lord IESVS, that hath raised vp some in all ages

[a] Ex textu deleantur illa verba. *Index Hispan. Gasp. Quiroga pag. 62.*

[b] *I call them so, because of the vncertainty & inconstancie of their censures. Hodiè video librum* (sayth Greg. Capucine)

ges to diſcouer their wicked practices and dangerous positions: which being once knowne to the world, is ſo farre from doing them any good, that it hath done them much harme. For, as a learned[c] *Biſhop* hath truely obſerued, *the more they forge, the leſſe they gaine*: and forge and purge they doe, and are ſo earneſt in purſuite therof, that they will not ſuffer the word *Faith*, to ſtand knocking at the door of *Cyrills text*, but that alſo muſt be thruſt away with [d] a *deletorie ſponge*. And haue they not made a faire hand, trow yee? when the very boies amongſt vs, doe laugh at this their folly; and their owne Diuines ([e] I ſpeake of the wiſer and grauer ſort) are aſhamed of it, and deny both the fact and the book. But they come too late: the book is too well knowne: the plot diſcouered: their wiſeſt *Achitophels* are taken in their owne counſels: and their braueſt *Abſolons* hanged (as it were) in their owne hayre. But here in this place, ſome man may thus plead for the *Inquiſitors & court of Rome*. [f] *It may be (but perhaps you do not know ſo much) that our* Indices Expurgatorij, *doe command hereticall gloſſes, made ſcholies, and idle interpretations or obſeruations, to bee expunged, and blotted out; but nothing of the very text and naturall words of Cyrill. If you can ſhewe any ſuch Index, you ſay ſomewhat: I beleeue you cannot. For, I am ſure, this is the meaning of the Inquiſitors: it is not as you ſay. For true Cyrill hath no need to be purged.* This indeed is *Gretſers* obiection: and hereunto I do thus replie; There be ſome

ne) non eſſe dignum maiori correctione: & craſtina die ex noua conſideratione iudico ipſum dignum. Vide Enchiridion Eccleſ. pag. 227. Homo ſanctus in ſapientia manet ſicut ſol: — ſtultus ſicut luna mutatur. Eccleſ. cap. 27. 12.

[c] *My Lord of Wincheſter.*

[d] *Deleatur* ex margine verbū, *Fides.* Et *ex textu deleantur* illa verba. *Ind. Hiſp. p.* 62.

[e] Declaraui per publicū decretum ego minimus inter deputatos pro reuiſione librorum, *librum Expurgationis per Alf. Gomezium de anno* 1584. editum, iuxta Tridentini Indicis Regulam, nullo modo in Næap.

diæc. eſſe recipiendum. *Greg. Capuccinus in præfat.* Et iterum. Finaliter ſummopere caue à quodam libro, cuius Tit. eſt *Index librorum Expurgandorū, impreſſus Madriti, per Alf. Gomezium ſub anno*, 1584. cum potius credendum ſit *falsò ad ſcriptum eſſe in eo*, in tali ciuitate: & per dictum *Alfonſum* impreſſum fuiſſe: ac etiam falso adſcriptum eſſe tanti ſupremi & Catholici Senatus ordine impreſſum. Ib. pag. 218.

[f] Tu, ſi mendax non es, oſtende vllum Indicem Expurgatorium qui aliquid, quod ad ipſum & genuinum Cyrilli contextum pertineat, obliterare præcipiat. Gloſſemata ab Hæreticis

men, as *Aristotle* sheweth, that for denying of plaine and euident truth, are not to be beaten with arguments, but with roddes. The *Iesuite* is neere a shrewd turne. For (which *Gretser* might haue learned of his fellowe[g] *Iesuit*) there is such an *Index* in the world: and the truth of my assertion is grounded vpon the euidence of these wordes (which any man may see that hath eyes; vnlesse hee will be accounted among the number of them, *which haue eyes, and see not*:) [h] *ex D. Cyrilli Commentarijs, in Isaiam Laurentio Humphredo Interprete, cap.* 1. *ex Textu deleãtur illa verba*—: and againe, *cap.* 51. *in fine deleantur ex textu illa verba*: *Out of the Commentaries of Cyrill on Isay translated into Latin by Laur Humphrey, Chap.* 1. *Let these words bee put out*: againe, *Chap.* 51. *in the later end of the Annotation, put forth those words.* This is a matter of fact: who can deny it? I deny it not, may the Iesuite say, (for I conceiue his meaning, by the wagging of his lippes) yet you sit besides the cushion; for the words that are willed to bee razed out, are not *Cyrills* I warrant you, but the translators, and therefore are wisely left out. Take heed what you say, you speake against you knowe not whom. These words which are commanded to bee put forth, though they bee done in *Latine* by that worthy *Confessour*, and *Professour*, Dr. *Humphrey*; yet they are *Cyrills*: and so well translated by him, that in your owne most exact printing of *Cyrills* workes, set forth not once or twise, but [i] diuerse times by men of great vnderstanding and knowledge amongst you, they are found [k] *totidem verbis*. And he that is but meanly read in *Cyrils* workes, will say that these words doe well agree with his doctrine; and his doctrine is no lesse agreeable with these words. [l] But, leauing *the trifling Iesuite*, it is now high

Cyrillo assuta, scholia, male feriatorum annotamenta & interpretamenta expungẽda sunt, & inducenda. Hæc meus Iudicum, non illa quam tu ex tua mente fingis. Nihil enim spõgia dignum in Cyrillo quod quidem sit Cyrilli. Gretz. lib. 2. cap. 7. pag. 304.

Lib. 1. Topic. cap.

[g] Possevine *mentioneth it an hundred times in his* Apparatus.

[h] *Index* Hispan. pag. 62.

[i] *See the late Edition at Paris*

[k] *In the* Paris. Edit. *set forth by* Gent. Heructus, ex collatione complurium & emplarium scriptorum—præter omnes omnium editiones virorum doctorũ studio emaculata & aucta.

[l] Verũ missio ineptiẽte isto Calvinisti, ad Iudiũ oratio nostra regreditur. Gretz. lib. 2. cap. 7.

high time to come vnto S. *Aug.* and we ſhall ſee, whether S. *Aug.* hath ſped better then S. *Cyrill*; the Greek, or the Latine Fathers beſt.

The 4. Corruption, in S. *Aug. de Gen. ad literam Lib.* 10. *Cap.* 23. *Pag.* 264. *Col.* 1. *B.*

THe cuſtome of [our] mother the Church, in baptizing infants, --were not at all to bee beleeued, *were it not* an Apoſtolicke Tradition.

Conſuetudo matris Eccleſiæ in baptizandis parvulis, nequaquam ſpernenda eſt, neque vllo modo ſuperflua deputanda, nec omnino credenda, niſi Apoſtolica *eſſet* traditio.

Proued.

THis holy Father, is the firſt that I noted in my *Epiſtle* before the *Catalogue*, which hath bred all this ſtirre. And to proue his corruption, I vſed the authoritie of a [m] nameleſſe Authour, that offers to proue againſt the *Ieſuits*, the Popes factors, that [n] *Iohn* the eight was a ſtrumpet; and that they doe abſurdly and fooliſhly deny this ſtory. [o] *Gretſer* (being all in the miſtaking veine) dreames that this Authour was a *Papiſt* (and then he might verie well haue been hanged for his labour, for treating of that ſubiect). Secondly, he would haue mee name the man, and the place thus depraued. Hee thinkes belike, that I am a nouice of their order; hee bindes me to impoſsible things: for, how ſhould I name the Authour, when hee hath no name? which he might purpoſely conceale [p] for diuerſe reaſons beſt knowen vnto himſelfe. As for not

[m] Anonymus in libello cui Tit. *Ieſuitae Pontificũ Rom. Emiſſarios falſo & fruſtra negare Io.* 8. *fuiſſe meretricem.* Cat. teſt. ver. To. 2. pag. 179.

[n] *Commonly called Pope Ioane.*

[o] *Gretſer lib.* 2. *de iure & modo prohib. lib. malos, pag.* 298. Sed quis ille autor? Exprime nomẽ: cur obmutescis? cur vox faucib⁹ hæret? cur non profers ex Aug. locũ illum deprauatum, vt videre poſſimus,

tunè deprauator ſis, an ille quem accuſas? [p] Siue ad Iudicium aliorum explorandum, ſiue ad vtilitatem eorum, à quibus ſua legi cupiebant, ſiue ad vitandam proprij nominis inuidiam, odiũ, pericula, ſiue in gratiam rudium - ſeu ad exercendum ingenium, ſeu denique ob animi demiſſ. & humilitat. *Poſſ. in Præf.*

citing any place: for which, he blames me so much, and takes it to bee an argument of a guiltie conscience: hee hath no cause so to say. For, what? would hee haue mee make the porch bigger then the house? the *Epistle*, than the Booke? so I might haue fitted him very well: if he had but taken his eyes in his hands, and lookt round about him, he should haue seene in [q] *Fulgentius* Booke *de fide* (which [r] because it hath gone vnder *S. Aug.* name may very well be held to be a corruption in his worke) aboue threescore lines together infarced in most Editions. But because my nameless Authour hath only (to confesse the truth) proceeded in generall tearmes, exemplifying it in no particular place, and yet was perhaps like minded in discouering the practice of the Papists, corrupting all manner of good bookes; I will doe him that kinde fauour, to iustifie his saying, and lend him a few authorities, which my selfe haue borrowed also from some of our best learned and most iudicious Protestants. And it may be, (for, *sub verbo* fortè, *respondent sæpe periti*: I will promise nothing) that by that time we haue cast vp our accompts, wee shall finde that excellently learned *Father, or rather Father of Fathers, and chiefe Master of the Sentences, with all his complices*, more spitefully and villanously intreated than *Dauids* messengers were handled by the *king of Moab*; by shauing off not onely the haires of his beard, but making deepe gashes in his tender flesh: whereby they haue let out some of the best bloud in his bodie; although at an other time, they can make his books swell, and himselfe a Giant, like *the man of Geth*, the sonne of *Haraphah*, with 24. fingers & toes, that he may the better bee enabled *to defie the host of Israel*. For, they in working this their villany, doe imitate

Procrustes

[q] *See my* Catalogue of Manuscripts pag. 131 Quæ sequuntur ad 70. lineas in impressis Codicibus Mss. non habent.

[r] Posseuine *seemes to taxe my ignorance in not knowing this booke to be* Fulgētius; *when my cēsure is perspicuously to the contrary; and the best light the Iesuite had was out of my Catalogue: these be his words* Porro nos in verbo *Aurelius Aug.* cap. 5. rationes attulimus, cur liber *de fide ad Petrū D: Aug. adscriptus, Fulgentio tribuendus sit.* Id quod *Louanienses, Rob. Card. Bell. & alij plerique* omnes viri docti iam sentiunt. Fidem hanc firmat *Inscript. operis in Bibliotheca Coll. Mertonensis*, quam multo ante enatas hæreses Lutheri atque Caluini iustructam C-

Procruſtes the tyrant: if the ſentence bee too long for them, it ſhall be pared and fitted to their mindes; if too ſhort, they will ſet it on the tenter hookes, or put it to the exquiſite torment of the rack, vntil it ſpeak for them. As for examples ſake, let vs examine this one place of S. *Aug.* as we find it in the printed copies vrged by the [f] *Rhemiſts*, and the *Author of the grounds of the old Religion and the new*, to ſhew, *that many of the Articles of our religion and points of higheſt importance, are not ſo much to be proued by Scriptures as by Traditions; Namely, auouching*, in the place alleaged, *That in no wiſe we could beleeue, that children in their infancie ſhould be baptiſed, if it were not an Apoſtolick tradition.* If a man ſhould aske me what fault I finde with theſe words, I would tel him, none. It is not I that accuſe them: but one, whoſe learning and iudgement hath been as much a load-ſtone to draw my ſtudies vnto this point, as a Load-ſtarre to direct many both *Papiſts* & *Schiſmaticks* within this kingdome, the right way vnto heauen. To be ſhort, the place is challenged by my *Lord of* [t] *Wincheſter, for a ſmall matter*, as one would thinke, *but the creeping in of a letter too much; a matter of ſome moment in altering the ſenſe*: and his Lordſhippe is led to ſuſpect this place, with very good reaſons. *Firſt, by the courſe of the ſentence, ſhewing the gradation of the words. Secondly, by the circumſtance of other places; and namely in his fourth Booke againſt the Donatiſts*: where, ſpeaking of the very ſame matter, he ſayth, *Non niſi authoritate Apoſtolica traditum rectiſſimè creditur*, It is moſt rightly beleeued, to be none other than a traditiō of the Apoſtles. *Where we find not only the ſame purpoſe, but the ſame phraſe & force of ſpeech that were vſed before.* So that he cōcludeth probably,

tholicis Scriptoribus antiquis, Catholici maiores noſtri reliquerunt. *Poſs. Append. 2. ad Tom. 1.*

[f] In their Annot. vpon the 2. Theſſ. cap. 2. Ver. 15. pag. 559.

[t] Part. 4. pag. 582.

De baptiſmo contra Donatiſtas. lib. 4. cap. 24.

bly, but not peremptorily, that the former reading, *esſet*, is againſt Saint *Auguſtine*; the true reading to bee *eſſe*, for *esſet*; *the partes beeing conſequent each after other, in better order, thus*: The cuſtome of [our] mother the Church in baptizing [her] infants, is neither to bee deſpiſed, nor by any meanes to bee accounted ſuperfluous, *nec omnino credenda niſi Apoſtolica eſſe traditio, nor at all to be thought to be any other, than an Apoſtolicke tradition.* This place was (as I haue in part ſhewed before) the firſt place that euer I examined. And I was moued to cõpare it with the *Manuſcripts*, becauſe I thought with my ſelfe, it might auaile very much, if his Lordſhips reaſons, were fortified and ſtrengthened out of the ancient copies: and I ſped ſo well in the ſearch thereof, that I haue greatly beene incouraged euer ſince to proſecute ſo happie beginnings. For, in the [a] old *Manuſcripts* we read not *esſet* (as the printed copies haue it) but *eſſe*: [b] *nec omnino credenda, niſi Eccleſiæ traditio* eſſe. Thus we ſee the learned Biſhops iudgement confirmed, the Papiſts reading contradicted, their great argument for traditions, the very Achilles and ſtrength of their cauſe, annihilated, and brought to nothing. But I haſten to ſhew ſundry other deprauations and corruptions, which haue crept into the *Fathers* workes, either through the iniurie of the times, or wickedneſſe of men: of which wee finde great ſtore, not onely by the iudgement of the learned, but by the very ſight of the bookes. I will bee very briefe in the reſt; tying my ſelfe ſtrictly vnto this order following. 1. To rehearſe the place. 2. To note the perſons by whom it is ſuſpected, referring my ſelfe vnto their learned obſeruations. 3. To iuſtifie their obſeruations out of the *Manuſcripts*, vſing very little digreſ-

[a] *Which are to be ſeene, two in the* publique Libra-rie, *one in* Mer-ton Colledge in Oxford.

[b] *As my Lord gheſſeth it to be.*

digreſsion from, or dilating of the point, vnleſſe the place doe merit it.

The 5. place corrupted, in *the Authour of the Queſtions vpon the New Teſtament. Aug. Tom. 4. Quaſt. 75. Pag. 441.*

WHy doubt wee of it? Chriſt prayed for Peter: *for Iames and Iohn he prayed not; to ſay nothing of the reſt:* It is manifeſt that in Peter all are contained.

Quid ambigitur? Pro Petro rogabat, & *pro Iacobo & Ioanne non rogabat, vt cæteros taceam.* Manifeſtum eſt in Petro omnes contineri: rogans enim pro Petro pro omnibus rogaſſe dignoſcitur &c.

Proued.

IT is my *Lord of Wincheſters* [c] obſeruation, that the words, *pro Iacobo & Ioanne non rogabat, for Iames and Iohn he prayed not*, muſt be interrogatiue, vnleſſe you will haue S. *Aug.* to contradict that which he goeth about to proue. Though the print or the Scribe haue made there two points: yet their owne fellowes the *Louaniſts*, in their *Plantine Edition*, haue mended the points, & made them interrogatiue, for very ſhame. So read the *Manuſcr.* that I haue ſeene; *Pro Petro rogabat, & pro Iacobo & Iohanne non rogabat, vt cæteros taceam? Did he pray for Peter, and did he not pray for Iames & Iohn, to ſay nothing of the reſt?*

[c] *Part 2. pag. 280*

In the publique Librarie.

The 6. Corruption *in the ſame place*, in the words *immediatly following.*

CHriſt praying for Peter prayed for the reſt: *becauſe in the Paſtor & Prelate, the people is corrected or commended.* Theſe

Rogans—pro Petro, pro omnibus rogaſſe dignoſcitur. *Semper enim in præpoſito populus aut corripitur aut laudatur.*

Proued.

These words, cited by the *Rhem.* on *Lu.22. are not found* (as the same iudicious B obserueth) *in the old prints, nor in their copies; but crept* (as he thinketh) *into some written bookes, by the negligence and vnskilfulnes of Scribes:* but, the [e] *Manuscript* that I haue had leasure or opportunitie to visite (for how may one see all?) hath not this sentence.

My L. of Winchester of Obedience. pag. 281. *part* 2.

[e] The Manuscript of Merton Coll.

The 7. Corruption, in *Saint Aug. de doctrina Christiana. lib. 2. cap. 8. pag. 11.*

IN the number of Canonicall Scriptures—, let those Epistles bee, *which the Apostolicke See* [meaning Rome] hath, and others haue receiued from her.

Proued.

THis place is corruptly alleaged, by [f] one, to whome the Papists are more [g] beholding in this kinde, than to any man that euer wrote on their side: and it is a famous corruption of S. *Aug.* as is obserued. For, [h] *Gratian, in these words, doth not only commit grosse forgerie, but also runne into heynous blasphemie. For S. Aug. words are, In Canonicis autem Scripturis, &c.* [*In esteeming*] *the Canonicall Scriptures, let a* [*Christian*] *man follow the authoritie of the greater number of Catholicke Churches,* [i] amongst whom those [Churches] are, which deserued both to haue the seats of the Apostles, and to receiue their

In Canonicis autem Scripturis Ecclesiarum Catholicarum quamplurium authoritatem sequatur, inter quas sanè illæ sunt, *quas Apostolicas sedes habere*, & ab ea alij meruerunt accipere. *Decret. part* 1. *dist.* 19. *In Canon.*

[f] Gratian *that forgeth Authors often.* Rain. in his Confer. pag. 353.

[g] *The Canon law the fortresse of Papacie-doubtlesse their diuinitie would be cold without it.* Rain. in his Confer. pag. 115. *The very heart and life of all your recordes at Rome.* My Lord of Winchester. pag. 374. [h] My Lord of Winchester in his booke of Obedience Part 1 pag. 82. [i] Inter quas sanè illæ sunt, quæ Apostolicas sedes habere & Epistolas accipere meruerunt.

Epi-

Epistles. *But you see how* the Canon lawe *hath turned them purposely. For, (least you should think any other Epistles are meant, than such as the bishops of Rome themselues wrote) in faire letters before the text, these wordes are placed:* Inter Canonicas Scripturas Decretales Epistolæ connumerantur, The Decretall Epistles (of Popes) are counted (*by S. Aug.*) for Canonicall Scriptures. *What greater blasphemie can bee deuised, or vttered against Christ and his spirit, than that the Popes Epistles should be Canonicall Scriptures, that is, of equal authority with the word of God? And how farre S. Aug. was from any such thought, the very place which their lawe so wickedly peruerteth, doth best witnes. First, they haue grossely mistaken the antecedent to the relatiue,* Inter quas (Scripturas) *for,* inter quas (Ecclesias). *Next, they haue changed the nominatiue case into the accusatiue, and the accusatiue into the nominatiue, as also the plurall number into the singular; saying,* quas Apostolica sedes habere, *for* quæ Apostolicas sedes habere. *Thirdly, they put in these words, of their own heads* & ab ea alij; *which are not in S.* Aug. *text. And so where S.* Aug. *saith.* Among the which, those Churches are, that deserued to haue the seats of the Apostles, & to receiue their Letters; *you say plainly:* Among which (Canonicall Scriptures) those Epistles are, which the Apostolick see (of Rome) hath, & (which) others haue deserued to receiue from her. Now, I report me to the conscience of any indifferent Papist, *whether this be not a barbarous kind of corrupting the Fathers,* without reason, or the authoritie of any *Manuscript:* which is often vsed in the *Canon lawe;* [m] as a learned man, of great account and place amongst them, hath very plentifully shewed in a plaine and familiar manner. But to proceed.

Glossa ibid.

[m] Vide *Augustinum Tarraconensem Archiep. in 4o. Dialogis ea de re editis, de emēdatione Gratiani, Par. 1607. in 4°.*

The 8. place corrupted, in a Treatise of S. *Aug. De corpore & sanguine Domini*, brought for *Transubstantiation.*

LEt no man doubt, *that bread and wine after consecration may bee so changed into the true substance of Christ, that the substance of bread & wine shall not remaine: seeing that among the workes of God, wee see many things no lesse marueilous [than this]. A man, God changeth substantially into a stone, as Lots wife: and in the small workemanship of man, hay and ferne into glasse. Neither must we beleeue that the substance of bread or wine remaineth: but, the bread is turned into the bodie of Christ, and the wine into [his] bloud; the qualities [or accidents] of bread and wine only remaining.*

Proued.

THis place is worthily challenged by * my *Lo. of Winchester* for forgerie, *and thought to be written by some Glasse-maker, rather than* S. *Aug.* And if the *Papists* can shewe vs these wordes throughout all the renne Tomes of S. *Aug.* learned labours, they shall beare the bell: but if they faile in proofe (as needes they must) I thinke they will deserue the whetstone. Shall wee neuer haue an end of these *Friers* practices, and lewde forgeries, vnder the *Fathers* names? It is thought, that either

Non dubitare debet aliquis, cum panis & vinum consecrãtur in veram substantiã Christi: ita vt non remaneat substantia panis vel vini: Cum multa alia etiam in operibus Dei non minus miranda videmus. Hominẽ enim substantialiter mutat Deus in lapidem, vt vxorem Loth: & in paruo artificio hominis, fœnum, & silicem in vitrum. Nec credendũ est, quod substãtia panis vel vini remaneat: sed panis in corpus Christi & vinũ in sanguinem conuertitur; solummodo qualitatib⁹ panis & vini remanentibus.

* See my Lo. of Winchest. of Obed. pag. 799

* It is cited out of S. Aug. by Friar Walden Tom. 2. de Sacramentis cap. 8. & *a shrine for it in* Dr. Allens *lodgement*, Lib. 1. de Euchar. Sacrament. pag. 344. *This forgerie with other was iudicially allowed by Pope Martin the fift and his Cardinals in their Consistorie.* Ib. By my Lord of Winchester. Ib.

Walden made it of his owne head, or else light on a patch of *Anselmus*, or some such writer, vnder the name of S. Aug. which was common in their Abbayes, and is at this day confessed by their owne fellowes. Of these two opinions rehearsed by my *Lord* (to speak vnder correction) I rather approue of the later. For, how could *Walden* make them, when they were made before vnto his hands? as it appeareth by sundry written copies; although the Treatise be in very deede S. *Anselmes*, and in his name cited by *Walden* himselfe: besides, it is found in an ancient *Manuscript* bearing the liuerie of his name, aswell as S. *Aug.*

[c] See the Catalogue of Manuscripts pag. 16. part 2. where you shall finde 5. Copies bearing S. Aug. name.

[d] Tom. 2. pag. 138. col. 1.

[e] In Bennet Coll. in Cambridge. Vol. 303.

The 9. place forged in S. *Ambrose name*; extant in the *Canon Law, de Consecrat. dist. 2. cap. Omnia quæcunque, ex Ambrosio.*

IN the Rubricke: *Although after consecration, the figure and breud of wine doe remaine; yet there is nothing there remaining, but the body and blond of Christ.*

Our Lord hath done what he would, both in heauen, and earth: and his will is an absolute commmand; for, he may doe what he please. Although the figure of bread and wine remaine, yet beleeue we must, that there is nothing remaining after consecration, but the flesh and blond of Christ.

Post consecrationem, licet figura panis & vini remaneat; tamen nihil est ibi nisi corp⁹ & sanguis Christi. Omnia quæcũq; voluit Dominus fecit in cœlo & in terra: & quia voluit, sic factum est; ita licet figura panis & vini videatur, nihil tamen aliud quã caro Christi, & sanguis post consecrationem credendum est.

Proued.

NOthing can bee plainer to this purpose; as *Harding* writeth against *Iewell*: but as that reuerend Bishop replies, *Ambrose bookes be extant and knowen: among them all, these words, are not found.* Gratian *the reporter*

[f] Iewel against Harding Artic. 10. of accident without subiect 3. Diuis. pag. 427.

ter of them, either of purpose, or for want of discretion, (as a man liuing in a very barbarous and corrupt season) alleageth often one Doctor for an other, the Greeke for the Latine, the new for the olde: as may soone appeare to the learned Reader. Furthermore, this writer whom (as it appeareth) M^r. Harding would so faine haue to passe by the name of Ambrose, *in this very place purposely depraueth the words of Christ, alleaging that for Scripture, that is not to be found so written in all the Scriptures: which is not the manner of S. Ambroses dealing.*

Si ergo hæc vasa sanctificata, ad priuatos vsus transferre sic periculosum est (*in quibus non est verum corpus Christi, sed mysterium corporis eius* continetur); quanto magis vasa corporis nostri quæ sibi Deus ad habitaculum præparauit, non debemus locum dare Diabolo agendi in eis quod vult.

The 10. place corrupted, in the 11. *Hom. of the vnperfect worke vpon Mathew.*

IF therefore it be so dangerous a thing, to apply these holy and sanctified vessells, vnto a priuate vse [*in which notwithstanding is not contained the verie bodie of Christ, but a mystery of his bodie*]: how much more should wee bee carefull, that the vessels of our bodie, wherein God hath appointed to dwell, be not yeelded vnto the Diuell to do what he list with them?

Proued.

THis authority, so fully impugning the doctrine of transubstantiation, and vrged by [g] *P. Martyr*, is fowlly corrupted in the lesser Edition of [h] *Paris*. For, wheras in some of their [i] bookes, the words are found incloſed with two lines, with this note in the margent: [*Hæc in quibusdam exemplaribus desunt: These words are wanting in some copies*] meaning (for ought that I can learn) no other copy but this of [k] *Paris* (which was printed not long;

[g] See Bell. lib. De missa pag. 618.

[h] Par. 1557. in 8°. per Aud. parvum.

[i] In the Paris Edition 1588. To. 2. pag. 700.

[k] 1557. in 8°.

long before, and which for ſhame they durſt not follow); the ſame words are found in * al our ancient Copies, ſo as *Peter Martyr* hath alleaged them. *Bellarmine*, hauing nothing to ſay hereunto, would haue vs to thinke that *theſe words are inſerted by ſome of Berengarius diſciples. And to proue this, he referres vs to a place in* [l] *Sixtus Senenſis* (quoting booke and page very exactly) which prooues this booke to bee corrupted, in many places. But to grant ſo much, and to deale liberally with the Cardinall: yet, from thence ſhall wee inferre, that *Chryſoſtome* in this place is corrupted by heretickes? his owne proofe ſhall ſerue againſt him. *Theſe words are found* (ſaith hee out of *Sixt. Sen.*) *in all auncient copies*: yet (if I bee not deceiued) [m] *Sixtus Senenſis* flatly affirmeth the contrary in an other place; namely, that the *Author* of theſe homilies doth ſhrewdly allude vnto the hereſie of them (of the *Proteſtants* he meaneth) which deny the real preſence in the Sacrament of the Altar. Which he proueth, out of an other place: which you haue in like ſort corrupted; as ſhall be proued.

* *See two of them in* New Col. *are in the* publique Library.

[l] Conſtat opus illud multis modis corruptum a variis hæreticis, et varia hinc inde inſerta habere. Id quod recte probat *Sixt. ſen. lib. 4. Bibliotheca. S.* pag. 413. *it ſhould be* p. 262. *of the* Lyons Edit. 1591. *and* pag. 266. Col. 1586.

[m] *Autor operis Imperfecti, homil.* 11. alludere videtur ad hæreſin eorum, qui negant verum Chriſti corpus eſſe in Sacramento altaris. *Sixt. Sen. lib. 6. adnot.* 21. Neque ab hac ſententia abludit, *cum Hō.* 19. - fere in principio vocat, ſacrificium panis & vini. Ib. Sed forte dices, quomodo dicere illum poſſum non eſſe Chriſtianum, quem video Chriſtum confitentē, altare habentem, *ſacrificium* panis & vini offerentem, baptizantem &c.

The 11. place corrupted, in the 19. Homilie written *by the ſame Authour.*

BVt, peraduenture thou wilt ſay, how may I ſafely call him no Chriſtian, whom I ſee confeſsing Chriſt, hauing an altar, and offering the Sacrifice of *bread and wine*, baptizing, &c.

Proued.

BY this place, ° *Sixtus Senenſis* doth wiſely gather; that ſurely the Author of this worke was fully poſſeſſed

° Lib. 6. admot. 21.

with an opinion against the reall presence: *but Dionysius* [p] *Vgr.* with his complices, haue (insteed of these words, [q] *sacrificium panis & vini offerentem, offering the sacrifice of bread and wine*) put in these, *sacrificium corporis & sanguinis Christi offerentem, offering the sacrifice of the bodie and blond of Christ.* But, obserue, I pray you, both in this testimonie, and the former, (which will be worth your learning) the most exact Edition of *Par.* 1588. comming after this, durst not take these words into the text for their eares; knowing, no doubt (their consciences bearing them witnesse) that they were counterfeit stuffe. Neuertheless, as bearing a minde to the olde game, because the words craue to be admitted so importunately, they haue admitted them into the porch, though not within the doors of their text. For, in the margent of the *Paris.* you may reade these words in the text, *sacrificium panis & vini*, as I haue declared alreadie; and these in the margent, with an *alias*, *alias sacrificium corporis & sanguinis Christi.* But, [r] confounded be all those that seeke after leasing; I say with [s] *Esdras*, *great is the truth: and (doubtlesse) it will preuaile*; let the aduersaries of the truth sweat and fret neuer so much against it.

[p] *In the Edit.* Par. apud Audoenum Parum in 8°. 1557.

[q] *Which are in the greater Edition of* Paris *and in the former books: the lesser of* Paris *excepted.*

[r] Psal. 97. 7

[s] 3. Esdras cap. 3. 13.

The 12. place corrupted by Papists in an *Epistle of Elfricks.*

THat * *housell is Christs body, not bodily, but ghostly: Not the bodie in which he suffered for vs, nor that blond which was shed for vs; but in ghostly vnderstanding. Both be truly: that bread is his body, and that wine also is his blond; as was the heauenly bread, which*

* Non sit tamē hoc sacrificium corpus eius in quo passus est pro nobis, nec sanguis eius quem pro nobis effudit: sed spiritualiter corpus eius efficitur & sanguis, sicut manna quod de cœlo pluit, & aqua quæ de petra fluxit.

which we call Manna, and the water which did runne from the ſtone in the wilderneſſe.

Proued.

THe *Latine* of theſe words, which I haue here deliuered, is taken out of an *Epiſtle of Elfrickes*, to [t] *Wulſtan* Archbiſhop of *Yorke*, *againſt the bodily preſence: which being in* Latin, *doth leaue vnto vs* (as [u] Mr. *Fox* doth very well note) *an euident declaration, what was the common opinion of this Sacrament in the Church, receiued before that Elfricus liued: But, this* Latine *copy falling into the hands of ſome papiſts, we haue found in the middle of the ſayd* Latine *Epiſtle, vtterly razed out (ſo that no letter or piece of a letter doth there appeare) theſe words: Non ſit tamen hoc ſacrificium &c. Which words are to be reſtored againe, by a Saxon booke, found in the Library at Exeter. By the razing of which one place, it may eaſily be coniectured, what theſe practiſers haue likewiſe done in the reſt.* The *Latine* Epiſtle which was thus mangled & torne, is to be ſeene at this day in [x] *Bennet Coll.* in *Cambridge*, entitled, *De conſuetudine Monachorum*: but the *Saxon* booke of [y] *Exeter*, whereby the words haue been reſtored againe, we haue in the *Publick Librarie* of *Oxon.* togither with all thoſe *Saxon Sermons*, mentioned by Mr. *Fox*, of the free gift of the *Deane and Chapter of Exeter*, togither with ſundry other good *Manuſcripts* ſent towardes the enriching of that worthy Magazin and ſtorehouſe of learning, of the honorable foundatiō of Sir THO. BODLEY *Knight*, my worthy Patron. By occaſion of this rnzure, *M. Foxe ſetteth down an Italian trick of Polydore Virgill, whereby the properties and dooings of all other Italian Papiſts of elder (or later) time, may part-*

[t] *He was* Archbiſhop of *York about the yeare*, 954.

[u] In his 2. Vol. pag. 1141.

[x] *See the* Catalogue of Mſs. Num. 107

[y] *The* Saxon *tranſlation hath theſe Latine words by way of* Preface: Alfricus Abbas wulſtano Archiepiſcopo ſalutem in Chriſto. Ecce paruimus veſtræ almitatis iuſſionibus, transferentes anglicè 2. epiſtolas, quas latino eloquio deſcriptas, ante annum vobis deſtinauimus. Non tamē ſemper ordinem ſequentes, nec verbum ex verbo, ſed ſenſum ex ſenſu proferentes: quibus ſperamus nos quibuſdam prodeſſe ad correctionem; quibus ſciamus aliis minimè pla-

cuisse: sed non est nobis consultum semper silere, & non aperire subiectis eloquia diuina. Quia si præco tacet, quis iudicem venturũ nuntiet? Vale feliciter in Christo. *Transcript. ex libro Ms. in Biblioth. Pub.* deinde sequuntur Epistolæ 2. Saxonicæ in quarum posteriore hæc verba habentur.

* Ad hos enim quoque purgatio pertinet. *Poss. Bibl. select. lib.* 1. *cap.* 8.

ly be coniectured. When Polidore being licensed by the king to view and search all Libraries, had once accomplished his story, by the help of such bookes as hee had compiled out of Libraries; *in the end, when he had taken out what he would (like a true factor for the Popes owne tooth)* hee piled the books together, and set them all on a light fire. *For what cause he did so, cannot certainly be pronounced: but whoso considereth well his religion, may shrewdly suspect him. As also by this one Italian tricke of Polydore, may other Italians likewise be suspected, in making away such* Latine *bookes within this Land, as made not for their purpose.* Thus farre Mr. *Fox.* But I feare me there haue been too many in former ages guiltie of this crime: so that it is not without cause that **Possevine* doth counsell vs to purge our *Manuscripts.* God helpe vs, if neither old nor new, *Greeke* nor *Latine*, Fathers nor moderne writers, can be suffered freely to speake the truth; but either like Parats they must speake as they are taught, or else be put to perpetuall silence. You shall see an other the like trick vnto this: for we abound in examples.

The 13. Place corrupted in *Ignatius Ep. ad Philadelphenses.*

Memor sum sanctitatis vestræ, sicut Heliæ, sicut Iesu Naue, sicut Melchisedech, sicut Helisei, sicut Hieremiæ, sicut Io. Baptistæ, sicut dilectissimi discipuli, sicut Timothei, sicut Titi, sicut Euodij, sicut Clementis, vel eorum qui in castitate de vita exierunt. Non

I Cannot but remember your holy life, as also that of *Helias*, of *Iesu Naue*, of *Melchisedeck*, of *Heliseus*, of *Hieremie*, of *Io. Baptist*, of the *beloued disciple*, of *Timothy*, of *Titus*, *Euodius*, and *Clement*, or of (all) them which haue departed this life, being vnmarried. Not that I will detract any whit from other blessed men which were coupled in mariage, such as I will

will now rehearse. For, my prayer is vnto [Almightie] God, that I may be thought worthy, to sit at their feete, in the kingdome of heauen; such as were (sometimes) *Abraham* and *Isaac*, and *Iacob*, and *Ioseph*, and *Esay*, and the other *Prophets*, and *Peter*, and *Paul*, and the rest of the *Apostles*, which were maried.

detraho autem cæteris beatis qui nuptijs copulati fuerunt, quorum nunc memini. Opto enim Deo dignus ad vestigia eorum in regno ipsius inueniri: Sicut Abraham, & Isaac & Iacob, sicut Ioseph & Isaias & cæteri Prophetæ: sicut Petrus & *Paulus*, & reliqui Apostoli, qui nuptiis fuerunt sociati. *Transcript. Ex. Ms. Cod. in Coll. Balliolensi Oxon.*

Proued.

THese words were *verbatim* in a very [a]auncient copie (of likelihood aboue seuen or eight hundred yeeres agoe) written *in a set hand; an argument of great antiquitie*, as [b]*Walden* truly collecteth. What said I? they were there; but now they are not: for some *Papist*, or other, long since hath (as he thought) cunningly razed out the word *Paulus*, and in the next line, the word, *Apostoli*; leauing the place void. But, as in *common burglaries*, (it is Tertullians obseruation) *there is oft-times left a hatte, gloue, weapon, or some such thing, which doth bewray the doers thereof*: so here, they have left such markes of the letters, behinde them (the inke of so auncient time taking deep impression in the parchment) that if you hold the booke against the light, you shall easily discerne the [c]words, which were thought to bee razed out. Thus when they thinke to carrie the matter neuer so closely, they are ouertaken in some circumstance or other. As of late, [d] a very learned friend of mine (well skilled in all good Artes; but chiefely excelling in diuinitie) hauing made verses, in cõmendation of a book of *Barlams*, translated & cõmented on briefly by M. *Chãbers* late of *Eton*

[a] *The copie is at this day to bee seene in* Balliol Coll. in the Librarie.

[b] Ego, *saith* Walden (*speaking of a false Treatise of S. Aug.*) reperi et transcripsi de vetustissimo exemplari scripto antiqua valde manu formata *Wald. To. 2. de sacram. Euchar. pag. 141.*

[c] Baronius *note then is false*, Qui antiquiores vel Græcos, vel latinos codices perueſtigant — additiũ esse Pauli nomẽ intelligent. *To. 1. p. 468. as also that in* Bibliotheca Ss. Patrum Pauli nomẽ in antiquissimis codicibus *Anglicanis* & alijs non extat. *Bigne* To. 3. p. 28.

[d] Mr. Fr. Mason *sometimes of* Merton Coll. *in* Oxf. Barlaami Monachi Logistica nunc primũ Latine reddita & scholijs illustrata à *Io. Chãb. Coll. Eton.* apud Anglos socio *Par.* 1600.

College: it chanced, that the *Chancellour of Paris*, or some such (for the booke was printed beyond the seas) hauing notice of a verse of his, wherein hee alluded to another Treatise of *Barlams* [e] *primatu*, (the verse was, *Quem timuit Babylon, & Diadema triplex*) did instantly send for the booke, and blotted out that whole verse; willing presently an other verse to be made in steed thereof: but the party, making more haste, than good speed (forgetting himselfe belike) insteed of a short verse (my friends verses being Hexametres and Pentametres) makes a long verse; and so we haue these 3. long verses together, in most of the printed copies, though not in all (for som few only escaped his hands):

Obvius ignota nunc Barlam *errabat arena:*
[f] Quem timuere viri, doctæ coluere sorores.
Tunc ita Sauillus; *quæ te felicia nobis*
Sidera, quæ dicunt numina, sancte senex?

This was a pretty storie indeed: but I haue a better in store for you; and this it is: *Io. Mariana*, that famous, or rather infamous *Iesuit*, (whose books were lately burned in France by the common executioner) hath compiled [g] fiue and twentie books of the *Historie of Spaine*, printed *cum priuilegio*. But, the fiue later books (containing some perilous matter belike) are wisely suppressed by the *Inquisitors*: insomuch that *Possevine* is hired to say in his [h] *Apparatus*, that he made but 20. bookes; which hee wrote (sayth one Iesuite, in commendation of an other) very smoothly and briefly. But, it may be, that *Possevine* neuer saw the booke: or if he had viewed it well, he might haue described so much, by three pregnant circumstances. The first is: In the Title page of that *Edition*, which he there mentioneth, vpon the figure or letter V, is stamped

[e] *Published in Greeke and Latine by Io. Fluyd Dr. of Diuinitie.* * *I refer you for the truth of this vnto Mr. Mason himselfe, and to the book printed.*

[f] *For* Quem timuit Babylon & diadema triplex.

[g] *Io Mariana* Hispanè Societate Iesu Historiæ de rebus Hispaniæ libri 25. *Toleti Typis Petri Roderici* 1592. *cum facultate & priuilegio.*

[h] Verbo Io. Mariana, scripsit *diserte* at tamen *presse*, *libros* 20 rerum Hispanicarum. Tom. 2. pag. 219.

a [i] flowr; which is not done so featly (as God would haue it) but the corners of the V, are seen through it. Secondly, in the [k] Censure of the booke in latine are mentioned 25. books: as also in the kings licence in [l] *Spanish*. Thirdly and lastly, in the end of the last page of the twentith booke, there stands for a direction to the page which should followe, the worde *Histo*: but in the printed bookes, that are come curtalled to our hands, the next thing ouer the leafe, is the Index. This *Mariana*, no doubt, was a shrewd fellow. And if those his books had beene all burned, and himselfe hanged, there had beene a good riddance both of him, and them: which haue since that time, kindled such a fire in the hearts of the true French, as the whole swarme of Iesuites shall neuer be able to put-out.

[i] *Or some like thing.*

[k] Iudicium autoritate regij Senatus factum à *Martino Baillo de libris 25. Historiarũ Io Mariane de rebus Hispanis.*

[l] Por quanto — fue fecha relation que vos auiades compuesto vn libro intitulado Io. Marianæ Hispani è Societate Iesu historiæ de rebus Hispaniæ lib. 25. &c.

The 14. place corrupted, in S. *Gregorie, Lib. Ep. 13. Indict. 13.*

Certe Petrus Apostolus primum membrũ sanctæ & vniuersalis Ecclesiæ est. Paulus, Andreas, Ioannes quid aliud quam singularium sunt plebium capita? & tamen *sub vno capite*, omnes membra sunt Ecclesiæ. *Io. Raynol. Confer. pag. 88.*

SVrely Peter the Apostle is the chiefest member of the holy Catholick Church. Paul, Andrew, and Iohn, what else are they but heads of particular congregations? and yet they are all members of the Church *vnder one head.*

Proued.

Doctor Stapleton (as hath been obserued by a diligent obseruer in this kinde) *qui norat, quid distent æra lupinis; which as well knewe as any man in his time, to discerne betwixt base metall and good bullion*) *thinking it a a small thing, that Peter should bee counted as the chiefest*

member, vnleſſe he be the head too, hath (vpon mention of the one head) cogged-in the name of Peter, citing the place thus: All (are) members of the Church, vnder one head (Peter); like a cunning gamester, to help a dye at a need. Alas! a man muſt enterpriſe ſomewhat in ſuch caſes: for, they were all vndone, if this game ſhould be loſt. Now, to take away all ſcruple that may ariſe in ſuſpicious heads; I am ſure, that the word, *Peter*, is not found in 7. auncient *Manuſcripts*. All the difference, that I find in the written, from the printed copies, is this; They read *Petrus Apoſtolorum primus, membrum ſanctæ &c.* Peter the *chiefe of the Apoſtles* was a member of the holy and Catholicke Church: the printed all of them, *Petrus Apoſtolus primum membrũ. &c.* Peter the Apoſtle the *firſt or chiefeſt member.*

Sub vno capite *Petro*, omnes membra Eccleſiæ. *Staplet. Princ doctrin. l. 6. cap. 7.*

The 15. place corrupted in *Greg. Lib. 11. Ep. 44. Io. Panhormitano de vſu Pallij.*

THen the ſtate of the head remaineth ſound, if the head of faith bee not iniuried at all.

Proued.

This place is alleaged by Card. *Bellarmine* againſt his maieſty. And it were a reaſonable good argument in ſhew (I confeſſe) if *Gregorie the Great* had written any ſuch matter: but *Telum ſine acumine venit*; the truth is, there is no ſuch *Epiſtle* found in * all our auncient written copies: wherof one is thought to be written within a few yeeres after *Gregorie*. And therefore I would intreate *Bellarmine* hereafter, to forbeare to vrge this teſtimonie, vntill it can be better proued.

Tunc ſtatus membrorum integer permanet, ſi caput fidei nulla pulſet iniuria: *In his letter to the* Arch-prieſt. Ouid.

**Not in 7. auncient Manuſcripts.*

The

The 16. place corrupted in *Isidore, de summo Bono.*

AS *Isidore* saith in his booke *De summo Bono*; It is an hard matter for a Prince to come to good, if he (once) chance to be insnared (and infolded) in wickednesse and vice. And not long after it followeth; For, the commō people stand in awe of a wicked Iudge. But kings (vnlesse God should restraine and curbe them with the feare of him alone) would runne headlong into perdition: and abusing their authoritie, they would dare to commit all manner of villanie, and so much the more readily, *if there were not one vpon earth, which insteed and place of God [himselfe] might punish them.*

Vt Isidorus inquit, de summo bono, difficile est principem ad melius egredi, si vitijs fuerit implicatus. Et postea subdit; Populi enim peccātem iudicem metuunt. Reges autē nisi solo Dei timore coercentur, liberè in præceps prorūpunt, & per abusum licentiæ, in omne facinus labuntur: idque facilius agerent, *nisi in terra aliquem haberent, qui vice & loco Dei eum punire posset. Alex. Carer. de potestate Rom. Pont. lib. 2. cap. 3. pag. 101.*

Proued.

THese are the words of that great [a] *Alexander* the *Canonist*; which dreamed of cōquering whole worlds, with the shaking of his pen. They are alleaged out of S. *Isidore* (as he saith) for maintenance of the Popes *superroiall* power, *as one calleth it. In defence wherof, so eagerly was he bent, that he would not haue stuck to haue marched vp to the belly in the bloud not only of his enemies, but euen of his friends also. For he tramples vpon [b] Cardinals, and disdaineth all other writers, which will not doe as he doth; that is, magnifie and extoll the Popes authoritie (both in Temporalls and Spiritualls) beyond the degrees of comparison. The *Papists*, I hope, will testifie for him, that *he had zeale, but not according to knowledge.*

[a] *Alexandri Carerij* Liber de Potestate Romani Pontif. *Pal.* 1599.

* Mr. Bell *in his Triall.*

[b] *His booke is written against* Bellarmine *indeede; in the Title* aduersus impios Politicos.

ledge. For want whereof, his booke written of that argument (which is best pleasing to the Pope) to wit, in defence of his Supremacie, [c] had not elsse publiquely been condemned at *Rome* by the *M. of his sacred Palace.* And I hope, they haue enioyned him some penance, for forging of these words, *viz. vnlesse there be one in place and steed of God vpon earth, which might punish them,* words, not to be found, I dare say, in either the [d] printed or written books. But I see, *Si violandum est ius, violandum est regnandi gratia,* if a man must needs bee a knaue, let it bee to some purpose. The corruption of this place was first obserued, out of the mouth of that reuerend and learned Professor, Mr. Doctor *Holland.*

[c] *Alex. Carerij* liber de potestate Romani pōtificis aduersus impios Politicos *Patauij* 1599. *donec corrigatur Fr. Io. Maria, in Indice librorum Expurgandorum Rome* 1607. *pag.* 731.

[d] Isidore hath *beene lately set forth* per fratrē Iac. de Breul Monachum, ad chirographa exemplaria accuratius quam antea emendata, Par. 1601: *there they are not: nor in the* Manuscript *in the* publique libratie.

The 17. Place in the 4. *Councell of Carthage, cap.* 99. & 100.

LEt *no woman though shee be a religious woman, or learned, in presence of men, presume so farre, as to baptize any, *vnlesse it be in case of extreamitie.*

Proued.

THe last words, *vnlesse it bee in case of extreamitie,* shew vnto what extreamitie the *Papists* are brought; that cannot maintaine their baptisme by women, and other lay people, vnlesse it be out of such and the like forged sentences. The place is corrupted by [e] *Gratian* in the *Canon lawe,* and [f] *Peter Lombard* on the Sentences: who therefore might be truely sayde (as Iacob said of his two sonnes) Symeon & Leui, to be *fratres* [*in iniquitate*] *brethren*

* Mulier quamuis docta & sancta, viros in conuentu virorum docere, vel aliquos baptizare non præsumat, nisi necessitate vrgente.

[e] De Cōsecratione distinctione 4. cap. mulier.

[f] Lib. 4. sent. dist. 6. pag. 303. Gen. c. 49. 5. 6

brethren [*in euill*]: *the instruments of cruelty are in their habitations. Into their secret let not my soule come: my glory, bee not thou ioined with their assembly. For, how haue they digged downe the wall* as it were of this period, and outerthrowne the whole sentence, by that fooliſh *nisi?* which they haue foiſted in of their owne heads, as *Carerius* hath done in the place before cited; contrarie to the faith of the *Manuscripts* and printed copies. But, it is well, that this error, or wickednesse rather, is [h] amended lately in their *Canon lawe* for very shame; as all is now of the mending hand, if they holde on, as they haue happily begunne: but *nullus motus violentus perpetuus*, the motion is too violent to continue long. But, what shall wee say to so many poore soules, that haue beene for so long a space seduced and nousled vp in poperie by such, and the like sentences? This corruption was likewise first noted, out of the said learned [i] Doctors Lectures.

[g] Nisi in terra aliquem haberent, qui vice & loco Dei, eum punire posset, *see before.*

[h] nisi necessitate cogēte, *is written in other letters, to shew that* Gratian *added them of his owne head. See the later Editions of the Canon lawe.*

[i] Mr. D. Holland in prælect. ordinarijs.

The 18. place corrupted in the *Priuiledge of S. Medards lib. 2. Epist. D. Gregorij Ep. 38. Indict. 11.*

IF any King, Bishop, Iudge, or any other secular person whatsoeuer, shall violate the decrees of this Apostolicall authoritie and commaund of ours, or shall but speake against, or disesteeme it, or shall goe about to disturbe or molest the Friars (there residing): or decree matters otherwise then they are by vs ordered and established; be he of what dignitie or highnesse of

* Si quis — Regum, Antistitum, iudicum, vel quarumcūque sæcularium personarum: huius Apostolicæ authoritatis, & nostræ præceptionis decreta violauerit, aut contradixerit, aut negligenter duxerit, vel fratres inquietauerit, vel conturbauerit, vel aliter ordinauerit, cuiuscunque dignitatis vel sublimitatis sit, *honore suo priuetur*: & vt Catholicæ fidei depraua tor, vel S. Dei Ecclesiæ destructor, a consortio Christianitatis & corpore ac sanguine Domini nostri Iesu Christi seque-

(of honour or authoritie) let him be depriued of his honors and as an enemie to the Catholicke faith, or a destroyer of of Gods Church, let him bee sequestred from the communion of all Christians, and shut out from the body & blood of Christ, and be liable vnto the paine of all those curses, which infidels and heretickes haue been subiect to, from the beginning of the world, vnto this present time: and (lastly) with Iudas that betrayed our Sauiour, let him bee cast into the lowest pit of hell, vnlesse he repent in time, obtaine pardon of the aforesaide Saints, and finally bee reconciled vnto all the Friars of that Couent.

stretur & omnium maledictionũ anathemate, quibus infideles & heretici ab initio saculi vsque in præsens damnati sunt, cum Iuda traditore domini, in inferno inferiore damnetur; nisi digna pœnitentia præfatorum sanctorum sibi propitiauerit clementiam, & fratrum communem reconciliauerit concordiam.

Proued.

WHat a monstrous clappe of thunder, and terrible flash of lightning haue we here? was there euer the like heard? Certainly if these were *Gregories* owne words, a man may safely say, as Saint Iames dooth, that [a] *out of the same mouth comes cursing and blessing*: *quin spero meliora*, wee are perswaded better things of that godly Father: [b] who was so far frõ killing soule & body, *that hee would not spill so much as a drop of bloud, when his enemies were in his hands*, as [c] *Saul* was in *Dauids*. He imitated, or rather (if it were possible) studied to exceed *Dauids* mildenesse. And therefore the wordes, though neuer so boisterous, are but *brutum fulmen*, or *ignis fatuus*, they are like meteors of a short continuance: they haue beene weighed in the balance of reason, and are held too light for the shekell of the Sanctuarie. For (not

[a] Ex ipso ore procedit benedictio & maledictio. Iac. c. 3. ver. 10.

[b] De qua re vnũ est quod breuiter suggeras serenissimis dominis nostris: quia si ego seruus eorum in morte Longobardorum me miscere voluissem, hodie Lõgobardorum gens, nec duces nec comites haberet, atque in summa confusione esset diuisa. Sed quia Deum timeo, in mortem cuiuslibet hominis me miscere formido. Greg. lib 7. Ep. 1. Ind. 1. *observed by Widdrington*, Apol. pro Iure Principum pag. 198.

[c] 1. Sam. 24. 6.

to rehearſe the reaſons which that great [a] ſtay of the *frẽch Church*, or other pillars of our Cleargy haue brought, either to weaken, or ouerthrow the credit therof) it appeareth by theſe reaſons following, that this *Priuiledge* proues nothing, but a priuiledge of lying, forging, and counterfeiting of true antiquitie; which indeed makes againſt them. For this great Canon, which is planted to batter down the wals of our kings regalty, is but a wodden peece of Ordinance, made for a ſhewe, rather than for vſe; to ſee if the enemy will at the ſight thereof beafraid, or giue ouer. You ſhall ſee it, by-&-by, broken into many pieces. It is not *Gregories*: Firſt, becauſe there is another like thundering *Epiſtle* in [b] *Binius*, which is [c] confeſſed by him to be counterfeit & baſe metall. Secondly, becauſe both theſe *Epiſtles*, that of *Binius*, & this of Rome are taken word for word, *mutatis mutandis*, out of a true Epiſtle [d] of S. *Gregories*; but with greater mildneſſe and diſcretion tempered. And although ſome of the Fathers, do oftentimes in diuers places, vſe the ſame words; yet it was not *Gregories* manner to take ſo much out of one place: or if it be in the cõcluſion, he would doubtles haue bin no leſſe exact in retaining the ſelfe-ſame words in the premiſſes. Thirdly, it is not found [e] in any of our good & ancient *Mſs.* Laſtly, [f] Baronius doth ingenuouſly confeſſe, that the ſubſcription is falſe: for he reckoneth vp in the ſubſcription *Aug. biſh. of Canterbury*, & *Mellitus biſh. of Londõ*; where there were no ſuch biſhops at that time.

[a] *Peter Moulin in his defenſe of the Kings booke, my L. of Winchester, and others.*

[b] In Append. ad Ep. Greg. M. To. 2. pag. 951.

[c] Epiſtola ſub Gregorij P. 1. nomine ficta potius, quam ſcripta ad Marinianũ Epiſcopũ Rauennatem, de priuilegijs eiuſdem Eccleſiæ Rauennatis Ib.

[d] Priuilegium Xenodochij Ep. 10. Lib. 11. Ind. 6. Senatori, Presbytero & Abbati Xenodochij. *His words are theſe:* Si quis verò Regum, Sacerdotum iudicũ, perſonarumque ſæcularium hãc conſtitutionis noſtræ paginam agnoſcens, contra eam venire tentauerit, poteſtatis honoriſq; ſui dignitate careat, reumque ſe diuino iudicio exiſtere de perpetrata iniquitate agnoſcat. Et niſi vel ea quæ ab illo malè ablata ſunt reſtituerit vel digna pœnitentia illicitè acta defleuerit, à ſacratiſſimo corpore ac ſanguine Dei & Domini noſtri Redemptoris Ieſu Chriſti alienus fiat, atque in æterno examine diſtrictæ vltioni ſubiaceat. Greg. Ib. Vide *Widdringt.* pag. 294.

[e] *Not in ſeauen olde Manuſcripts.*

[f] Aduertendum eſt, ſubſcriptionem Epiſcoporum & Regis Francorum Theoderici

haud congruere his temporibus : siquidem complures Episcopi, qui subscripti reperiuntur, post aliquot abhinc annos creati noscuntur (veluti inter alios, vt de reliquis dicere omittamus) Aug. Cantuarienſis, & Mellitus Lundonienſis, quos cõstat, neque hoc tempore profectos esse in Angliam. *Bar. To.* 8. *pag.* 63

And, I beleeue, if the great *Antiquarie* had considered better of the matter, hee would haue drawen an other argument of falshood, from the *yeares of our Lord*: for, I desire to see an auncient recorde of that time, with this date, *Anno ab incarnatione Domini* 604, *Ind.* 11.

Adde heereunto that Theodoric *of whom he speakes, was not then king of France, as Doctor* Mocket *obserued long since in his Lectures, out of Baronius.*

Corpore quidé Rex cuivis alteri homini par est : potestate verò dignitatis similis est ei, qui supra omnes est; Deo: *Non enim habet in terris se quicquã excelsius.*

The 19. place corrupted, in *Agapetus* words *lib.* 2. *Melissarum per Antonium Monachum Græcum. Bibl. Ss. Patrum Tom.* 1. *pag.* 208. *Par.* 1571.

IN body, the king is like vnto an other man : but in power of dignitie, like vnto him that is aboue all, (that is) God: for vpon earth he hath nothing (or no man) aboue him.

Proued.

THese words (as cunning as the *Papists* haue beene in commanding the booke, whereout they were taken to be expunged) are yet found in all three editions of the *Bibliotheca sanctorum patrum*. What sayd I, *Bibliotheca sanctorum Patrum*? [b] *Dele sanctorum, & loco eius ponatur Patrum, & veterum Authorum Ecclesiasticorum*. Forsooth they haue christned the book now by a new name. It must no lõger be called a *Bibliotheque of holy Fathers*;

[a] *Fr. Io Maria in Indice Romano Censura in* Tom. 5. *In the last Edition* Par. 1610. Ex præscripto Indicis Expurgatorij Romæ, vulgati emendata, *that whole booke of* Antonius Melissa *is not foũd: but the book of* Agap. *with the false gloss according to the censure of* Rome *and* Spaine, *is in all three Editions, and in* Baron. Tom. 7. in Append. ex prætermissis. pag. 665.

[b] Prima totius operis inscriptio, in ipso frontispicio, quæ habet; *Bibliotheca sanctorum Patrum*, mutatur in hanc, *Bibliotheca Patrum & veterum Authorum Ecclesiasticorum. Ind. Rom. Cens. Tom.* 1. *pag.* 63.

for,

for, they haue diſſainted ſome 100. or two of thoſe auncient writers, and diſcarded many of the reſt, in euerie Tome ſome: It muſt now be called *Bibliotheca Patrum, & veterum Authorum Eccleſiaſticorum, a Bibliotheque of Fathers, and other old Eccleſiaſticall writers.* This was well, to make the world beleeue, that there was ſome great matter in them, in the firſt and ſecond Edition. And ſo truely there was. For, beſides this of *Agapetus*, there bee many Treatiſes, which make rather againſt, then for them; as well knew the *Roman Index*, which hath commanded them to be left cleane out: and according hereto, they are omitted in the laſt Edition of *Paris.* What needed ſo many corrections and purgings of one booke? It hath paſſed the cenſure of *Spaine* and *Rome*; and hath runne, as it were, through fire and water. If the *Diuines* of *Spaine* did their dutie, what need was there of the *Inquiſitors at Rome?* And I nothing doubt, but he that ſhall liue an other age, ſhall ſee a fourth Edition of this worthy worke, farre differing from all the reſt. The reaſon of my ſuſpicion is well grounded: for, amongſt their rules (which are daily [c] increaſed for the correction and purging of books) this is one, a moſt excellent one; *I. Greg. Capuchine Inquiſitor of bookes in ſuch or ſuch a Dioceſſe, doe thinke that this booke, thus by me corrected, may lawfully be read*; (containing nothing contrary to the Catholick doctrine). *This is my opinion*, vntill ſome other ſhall cenſure it otherwiſe; [d] *donec prodeant cenſuræ aliorum.* Whither will our *Papiſts* goe in the end? They haue changed the [e] word of God at their pleaſure; altered the writings of men, bee they neuer ſo

[c] Magis Reip. damnoſus eſt liber hæreticorum reuiſus à Theologis (ſed non benè) & approbat⁹ cum fide ſcripta aſſerentibus deleuiſſe omnia delenda cum non ſit hoc: & cum hoc dat occaſionē lectori, vt omnia in eo contenta Catholica eſſe credat, quamuis annihilent ſtatum Eccleſiaſticum. — Et ideo, vt non erem, & quod patronus libri teneatur ſemper ad notitiā amplioris correctionis præſentare Librum: taliter approbo: Ego N. deputatus in reuiſione librorum Curiæ Archiepiſcopalis, dicō poſſe tolerari & legi præſentē librū ſic correctum, quouſque ampliori correctione digous apparebit. *Greg. Capucc. in Enchiridio Eccleſ. pag. 217.* [d] *Angelus Roccha* in Bibliotheca ſcripturali. [e] *See the* Bellum Papale. Lond. 1600.

auncient, neuer so eminent, neuer so holy: when will they make an end? But to returne vnto *Melissa*, from whom this sentence is taken: which if it be his, why doe they forbid the booke to be read, or else by a wicked [f] glosse corrupt the text, contrary to the expresse words & meaning of *Agapetus*, throughout his whole booke? For, thus writeth he, Chap. 1. *Whereas in honour thou hast ô Emperour a dignity far aboue all other men, thou honourest, aboue all, him that gaue thee this honour, to wit, God.* And againe, chap. 27. *Impose a necessity vpon thy selfe of obseruing the lawes; inasmuch as thou hast no liuing creature in the world that hath power to compel thee therunto.* See further, c. 30. 37. 40. 53. 61. 62. & 68. Thus we see this to be the cõtinuall voice of *Agap.* both [g] in *greek* & *latin*, translated by *Papists*, or *Protestants*, in all copies written, or printed. Now, what was *Agapetus*? *Diac. S. Ro Eccle-sia, Deacon of the Ch. of Rome*, and afterwards P. *of Rome.* And it is vntrue that *Baronius* hath to shift the matter, that there were two of that name *Monasteriorum Archimandritæ* By the *Cardinals* own confession, this *Agapetus* liued at *Constantinople* in *Iustinians* time: where it was a great matter for him, no doubt, in so long time, to learn to make such a *Greek* booke as this is; which yet for the stile and Atticismes, comes a great deale short of *Baronius* commendation. By all likelihoods, hee wrote this book, & [h] sent diuerse *Epist.* vnto the *Emperor Iustinian*, for whose instruction it was chiefely written: but had he bin but a single Deacon, it had bin too great impiety to haue wickedly razed, or foolishly glozed these words.

Maledicta glossa quæ corrũpit textum.

[f] Non habet in terris se quidquam excelsius: *Scribe ad marginem*, Intelligo inter Sæculares, & temporales dignitates; nam Ecclesiastica dignitas sublimior est regia. *Ind Rom. pag.* 200. Honore quolibet sublimioré quum habeas dignitatem ô Imperator, honoras supra omnes, qui hoc te dignatus est, Deum cap. 1. Tibi ipsi custodiẽdi leges impone necessitatem, quum non habeas in terris qui te possit cogere. *What is become then of* Carerius Nisi in terra aliquẽ haberet, qui vice & loco Dei eũ punire possit. *See pag.* 61

[g] *This booke hath been printed by the Papists aboue 6. or 7. times. These words are in all Editions.*

[h] Simul ac — Iustinianus creatus est Imperator, Agapetus Diaconus ad eundem paræneticam scripsit Epistolam. *Bar. Tom. 7. in Append. pag.* 665. Item aliam Ep. misit ad Iustinianum Imper. ad ardorem fidei ipsum incitando. Tom. 7. pag. 220. Item aliam Ep. ad eundem quod non recipiantur lapsi. Ib. pag. 241

The

The 20. place corrupted, in *Cyrills booke of Threasures.* The reporter of these words, is *Thomas Aquinas.*

THat the Pope of Rome hath full power in the Church [of God] is prooued [plainely] out of Cyrill, Patriarch of Alexandria, in his booke of Threasures. *As Christ receiued power of his Father ouer euerie power, a power most full and ample, that all things should bow to him: so hee did commit it most fully and amply, both to Peter and his successors. And Christ gaue his owne (power) to none else, saue to Peter, fully; but to him alone hee gaue it. And the Apostles in the* Gospels *and Epistles, haue affirmed (in euerie doctrine) Peter and his Church to bee insteede of God; and*[i] *to him, euen to Peter, all doe bow their head by the lawe of God: and the Princes of the world are obedient to him, euen as to the Lord Iesus: and wee as beeing members, must cleaue*[k] *vnto our head the Pope, and the* Apostolicke *See: thence it is our duetie to seeke and inquire what is to bee beleeued, what to bee thought, what to bee helde:*[l] *because it is the right of the Pope alone, to reproue, to correct, to rebuke, to confirme, to dispose, to loose & binde.*

Quod Rom. Pontifex habeat in Ecclesia plenitudinem potestatis, dicit Cyrillus Patriarcha Alexandrinus in Libro Thesaurorum. Sicut Christus accepit à Patre dux & sceptrum Ecclesiæ gentium ex Israel egrediens, super omnem principatum, & potestatem, super omne quodcunque est, vt ei cuncta curuétur, plenissimam potestatem: sic & Petro & eius successoribus plenissime cõmisit -- Et etiã nulli alij quam Petro, Christus quod suum est plenum sed ipsi soli dedit.

[i] Cui scilicet Petro, omnes iure diuino caput inclinant, & primates mundi tanquam ipsi Domino Iesu obediunt. [k] Capiti nostro pontifici Romano.

[l] Solius Pontificis est arguere, corrigere, increpare, ratum facere, disponere, soluere & ligare. *Tho. Aquinas Inopusc. contra errores Græcorum ad Vrbanum 4. Pont. Max.*

Proued.

THese sayings are alleaged by *Thomas* of *Aquine*, out of Saint *Cyrils* worke entituled *the Threasure or Threasures*: but we haue here *carbones pro auro*; in Saint *Cyrils threasure there are no such base coynes to be found. Wherefore either* Thomas *coined them himselfe, for want of currant money: or tooke them of some coyner, and thought to trie if they would go.* His works are extant in *Greek* and *Latine*, written and printed in [a] diuerse Libraries. I would that some one or other of *Thomas Aquinas* schollers, would take the paines to finde them out; they would proue as good as *Threasure troue*. But, if you list, you may giue credit vnto him: for this is not the first wilful corruption, or manifest errour, by many hundreths, that he hath committed; [b] *beeing himselfe ouerwhelmed with the corruption of the time, wholly wedded vnto the Sea of Rome, and liuing in the middest of blindnes and errour.*

Io. Rainold. in his Confer. p. 159.

[a] *There are Mſ. Copies Greeke, in the* Vatican, Bessarion, Florentine, *the duke of* Vrbins, Ant. Cantacuzen, Constantinopolitan, *and* Bauarian Libraries; *as* Possenine *writeth in his Appar.*

[b] My Lord of Winchester of Obedience. pag. 365.

The 21. place corrupted, in *S. Aug. de Spiritu & Litera. cap.* 34.

TO consent or dissent from God, when he calleth vs, is a part of free-will.

Consentire aut dissentire *propriæ* voluntatis est.

Proued.

THe words as they are now read, are cited by [c] *Coccius*, and sundry others for free will. *Kemnitius*, more agreeable to the mind of S. *Aug.* who was euer a sore enemie vnto free-will, reades them thus; *Consentire & dissen-*

[c] *Coccius Tom. 2. lib. 1. de natura hominis. pag.* 65.

dissentire propriè voluntatis est: which vnder correction may thus bee rendered; To consent vnto Gods vocation or dissent from it, *is proper* to the will. The one reades the word adiectiuely; the other aduerbially: the errour proceedeth from the Mss. which indifferently admit of both readings. For, in [d] all the *Manuscripts* that I haue seene, there be no Diphthongs found: only [e] some ancient copies are so distinguished: but I haue not as yet come to see any copie of this booke.

[d] *In the libraries at Oxford.*

[e] *In my Lord of Canterburies Library there is a very auncient copie that hath no Diphthongs.*

The 22. place corrupted, in the *Author of the Commentarie vpon the Epistle to the Galathians*, going vnder *Saint Ambrose* name.

HE *that wrought by Peter, &c.*] He nameth *Peter* alone (sayth hee) and compareth him vnto himselfe; because hee had receiued the Primacy to build the Church: that himselfe likewise is chosen to haue the Primacie of building the Churches of the Gentiles; [f] yet so, that *Peter* preached to the Gentiles, when there was cause, *and Paul vnto the Iewes.* For we finde that both of them did both.

In illa verba qui operatus est in Petrum &c. Petrum solum nominat, & sibi comparat, quia primatum ipse acceperat ad fundandam Ecclesiam: se quoque pari modo electum vt primatum habeat in fundandis gentium Ecclesijs.

[f] Ita tamē vt & Petrus Gentibus prædicaret si causa fuisset, & Paulus Iudæis: Nam vterque inuenitur vtrumq; fecisse. Ram. in his Confer. pag. 74

Proued.

STapleton [g] citing these words of Ambrose, *yet so that Peter to the Gentiles*, hath clipped off the last words of *Ambrose*, *& Paulus Iudæis*, *and Paul vnto the Iewes*; to proue that *Paul* might not preach, vnto the Iewes, as *Peter* vnto the Gentiles; *A cosening tricke much vsed by him*: the more shame it is for him. To say, that (perhaps) hee found it so in some auncient written coppie, were scarse

[g] *Princ. doctrin. lib. 6. cap. 14. pag. 229.*

In Merton Coll.

ſcarſe probable, againſt all the ſeuerall prints, and one *Manuſcript* which I haue ſeene.

The 23. place in S. *Ambroſe, lib.* 1. *de Pœnitentia, cap.* 6. *Tom.* 4. *corrupted by Gratian, diſt.* 1. *cap.* 52.

Non habent—Petri hæreditatem, qui ſedem Petri non habent, quam impia diuiſione diſcerpunt.

THey haue not Peters inheritance which haue not Peters *chayre*, which wickedly they doe teare and cut in pieces by their diſcorde and diſſenſion.

Proued.

[a] *By reading* ſedem, *for* fidem. *Gretſer lib. de iure & more li. prohib.*

THis place the *Monke* hath [a] corrupted; but not this alone: as hath in part alreadie, and ſhall hereafter be more fullly proued. *Gretſer* the *Ieſuite*, dooth (as well as he can) anſwere for the *Monke*; but, in vaine. For, beſides that to read as they do, and to diuide the chaire of Peter, were improper; to diuide the faith of Peter naturall, and proper to the text; the *Manuſcripts* reade *fidem*, not *ſedem*.

The 24. place in *Saint Hieromes Prefaces vpon Tobie and Iudith.*

Exigitis—vt librum Chaldæo ſermone conſcriptum, ad latinum ſtylum traham; librum vtique Tobiæ: quem Hebræi de Catalogo diuinarum Scripturarum ſecãtes, his quæ *Hagiographa* memorant. *Hier. Praf. in Tobiam.*

YOu require mee to tranſlate into *Latine* a booke written in the *Chaldee* language; to wit, the booke of Tobie: which the Iewes haue cut [or put] out of the catalogue of diuine Scriptures, and reckoned them amongſt the *Hagiographa* bookes.

Item

ITem *in his præface vpon Iudith.* The booke of *Iudith* is reckoned amongst the bookes, called *Hagiographa*, by the Iewes: whose authoritie is thought vnsufficient to ground any controuersie vpon.

Apud Hebræos lib. Iudith inter *Hagiographa* legitur: cuius authoritas ad roborãda illa quæ in contentione veniunt, minùs idonea iudicatur. *Hier. Ep.* 112 *vel præf. in Iudith.*

Praued.

IN both these places (as the learned Doctor obserues in his Lectures) there is a foule corruption, by reading of *Hagiographa* for *Apocrypha*; which it is as cleare as the Sun-shine, that S. *Hierome* meant. His *Prologus Galeatus* makes the matter manifest: for, it was written to shewe which were *Canonicall* bookes, and which *Apocrypha*. [a] For, counting fiue bookes of *Moses*, eight of the Prophets and 9. *Hagiographa bookes*; we haue the iust number of the books *Canonicall*.

D. Rainolds, in Prælect. nuper editis.

[a] Mosi quinq; & Prophetarũ octo & Hagiographorum nouem. Hier. in prol. Galeato.

All these he translated out of *Hebrew* into *Latine*: for which, this *Prologus Galeatus serues; that you may know that all those bookes, which are not in the nũber of these 22. are to be reckoned among the bookes Apocrypha. Therefore the booke of Wisedome, which commonly is ascribed vnto Salomon, the booke of Iesus the sonne of Syrach, Iudith, Tobias, and the booke of the Shepheard, are not in the Canõ.* What can be said more directly to this purpose? First, he excludes them from the 9. *Hagiographa* bookes, which are in the *Canon* of the *Hebrew* account; and reckoneth them plainly for *Apocrypha bookes*. For, they are both ranked in the same order with the booke of the *Pastor*: which the *Roman Bibles* do so farre vilifie, that they haue thrust them out of their *vulgar Bibles* in their late corrected prints, and doe not make them *Canones fidei*, *rules of faith*; which I trust the bookes *Hagiographa* are.

[a] Hic prologus Scripturarum quasi galeatum principiũ, omnib⁹ libris quos de Hebræo vertimus in Latinũ, cõuenire potest; vt scire valeam⁹ quicquid extra hos est, inter Apocrypha esse ponendum. Igitur sapiẽtia, quæ vulgò Salomonis inscribitur, & Iesu filij Syrach liber, & Iudith & Tobias & Pastor non sunt in Canone.

Vide *Biblia Sixti* Romæ emendata atque edita in Fol. 1599. & 1602.

Lastly, although I confesse this error hath taken deepe root, and spread abroad, almost ouer all the *Manuscripts* that I haue seene; yet is it found otherwise in some olde * *Manuscripts*; and should be so in the rest; *but that in the copying out of bookes, it often fell-out that they* [a] *followed one an other*, (especially when the reading was more agreeable to their minds) *with lesser shame, and greater looseneſſe.* Of one thing I am sure, that he that [b] translated the whole *Bible* into *English* (which Bible came forth, as I ghesse, some hundred yeeres before *Wickleſs* translation) helde these bookes for *Apocrypha*. For, thus hee writeth; [c] these be his words: *What euer booke of the old Testament is out of these (he maketh the same Canon with vs) twentie fiue before saide, shall be set among Apocrypha; that is without authority of beleeue. Therfore the booke of Wisedome, Ecclesiasticus, and Iudith, and Tobie, beene not of beleefe.* — [d] *Hierome* sayth all this sentence in the *Prologue* on the first booke of Kings.

* *See a Manuscript Bible in the publique Librarie, which readeth, according to the Doctors coniecture,* Apocrypha *in both places. B. 4. 8. And in another in my Lord of Canterburies Librarie, you haue this note, of olde, in the margent,* verior sententia *Apocryphæ*

[a] *The Bible hath been twise translated into English. The former Edition is very ancient: whereof, wee haue three copies; one in the publique Librarie, one in Christ-church Librarie, the other in Queenes Colledge, the later translated by* Wicklef; *against whose translation of the Bible,* Butler *wrote his Treat. which was sometimes in* Merton Coll. vol. 143. [b] *In the* Præface *to his Translation of the* Bible. [c] *Here if at that time they had been accounted* authentically *by the Church, and of beleeue, hee would haue sayd, but this opinion of* Hier. *is not approued by the Church.*

The 25. place corrupted, in Greg. *Lib. 7. Ind. 2. Ep. 54.*

Secundino ſeruo Dei incluſo.

THe Images, which you prayed mee to sende vnto you by Dulcidius *the Deacon, we haue sent. For, your request seemed to bee very reasonable: because you seeke after him with all your heart, and with all your mind, whose image you desire to haue before your eies;*

Imagines quas tibi dirigendas per Dulcidium Diaconum rogasti, misimus. Vnde valde nobis tua postulatio placuit: quia illum toto corde, tota intentione quæris, cuius imaginem præ o-

to

to the end that the daily sight of this corporall (image) may make you euery day more perfect than other: so that seeing the picture you may haue a longing after him, whose image it is, that you would see. There is no absurdity in it, if by visible things we manifest the inuisible. So that a man that earnestly desires to see an other, or a man that longs to see his wife; if hee happen to see her goe to the bath or to Church, by-and-by hee prepares himselfe to meet her by the waie, that the verie sight of her might refresh him. Surely, I know that your desire is not to haue the image of our Sauiour to worship it, as a God; but to put you in remembrance of the Sonne of God, whose image it is that you desire to see. And so in truth when we fall down before the image, we doe not prostrate our selues as it were before the diuinity (of Christ): but wee adore him, whom by helpe of the image we know was borne for vs, died for vs, (rose againe) and sitteth on the throne.

culis habere desideras; vt te visio corporalis quotidiana reddat exercitatum: vt dum picturam illius vides, ad illū animo inardescas, cuius imaginem videre desideras. Ab re nō facimus, si per visib. inuisibilia demōstramus. Sic homo qui alium ardēter videre desiderat, aut sponsam amans videre conatur; si contigerit eam ad balneū, aut ad Ecclesiā ire, statim per viam incedenti se præparat, vt de visione eius hilaris recedat. Scio quidē quod imaginem Saluatoris nostri non ideo petis, vt quasi deum colas; sed ob recordationem filij Dei in eius amore recalescas cuius te imaginem videre desideras.

Et nos quidem non quasi ante diuinitatem ante illam prosternimur: sed illum adoramus, quem per imaginem, aut natū aut passum, sed & in throno sedentem recordamur. Et dum nobis pictura quasi scriptura, &c.

Proued.

THis place is often [d] vrged by the *Papists* in their writings. It containeth in effect the [e] queint distinction of the schooles; of not worshipping the image, but that which is represented by the image. This saues them from idolatrie, say they: and it proues that images are only lay

[d] *By* Bell. Tom. 2. de Imag. lib. 2. cap. 10. cap. 11. & 16. Cocc. part 1. de sanctis Ecclesiæ pag. 560. *by* Theod. Petreus, lib. 4. pag. 284. *and others: by* Peter Cotton *in his* Catholick Institut. Tom. 1. pag. 193.

[e] *This indeed was true* Greg. opinion, vt bi qui literas nesciunt, saltem in parietibus videndo legant, quæ legere in codicibus non valent. *Greg. lib. 7. Ep. 111. Sereno Massil. Ind. 2.*

mens f books, although this *Gregory* would that the learned, as well as the vnlearned should studie them. For, to whom writeth hee? who is it that is so desirous to haue these images sent vnto him? was it not *Secundinus*, the *Monke*, one that vnderstood *Latine*, was skilled in the controuersies of those times, was desirous to be informed (though liuing in a *monastery*) how matters went abroad in the world? Againe: the place of the Scripture whereto he alludeth, *per* g *visibilia inuisibilis demonstramus*, seemes to bee strangely brought for proofe of images, the lawfull vse, & making of them. But, to let passe all other obiections; these words with the rest which follow to the end of the *Epistle*, are not found in his books of *Epistles* h written: saue only in one *belonging to Alsoules library*, after the 14th book of *Epistles* (for so many books there are according to the years of his Popedom; though there be but 12. books printed: which 12. containe more than those 14. by 140. or 160. Epistles) I finde, these words in the end of the book: *Sententia B. Gregorij. excerpta ex decretis Canonum*; and then follow the words so often alleaged for images. But euen in that Copie, in the *Epistle to Secundinus*, there is no such matter. Which makes me think, that if they be in the *Canon law* (It is not worth the while to seek it) they haue beene as good as their promise, that put forth *Gregory* at i Rome. k For they told vs before hand, that they had corrected him, partly out of the *Mss.* partly out of the M. *of the sentences*, & the *Canō law*, witnesses, *omni exceptione maiores*. This *Epistle* hath passed through the hands of falsaries, in more than 1. or 2. places: for, in the middle of the *Epistle*, ther are aboue 42. *lines thrust* into the *Roman Editiō*. So that it seemes they were tampering about it, to bring it vnto somwhat. l But, the

f *Quod imago nō sit vllo modo in se colenda; sed solū corā imagine colendum exemplar.—Idē videtur sensisse Alex. 3. part. q. 30. art. vlt. nec non Durandus l. 3. Sent. d. 9 q. 2. & Alphonsus à Castro, verbo Imago. Bell. lib. 2. de Imag. cap 20*

g Rom. 1. 20

h *In 7. ancient* Manuscripts.

i Romæ 1588.

k Neque hac diligentia contenti (*conferendo vetera cū nouis*) authoritatē adiunximus luculentissimorū scriptorum, vtpote eiusdem *Bzterij*, & item aliorum, *Gratiani*, Petri Lombardi & cæterorum. *Ex arg. in omnes lib. S. Greg. P. 1 quo eorum ordo correctionisq; ratio exponitur.*

l *We haue collated him with 7. good Mss. according as my L.* of Canterbury in his answer to Hill, *desired long since.* vide in cō-

the plot God be thanked, is well discouered; and lie hath vaine for them to follow this course any longer. *Nec non succesſit, alia aggrediendum eſt via.*

whereof it were good some of our men did vndertake in Gregory lately put out at Rome. Ib.

clus. tot. libri. *Some things are added, some diminished, other chaged: the trial*

The 26. place corrupted, in S. Greg. *Lib.* 4. *Ep.* 38. *Ind.* 13.

ALL things that were foretolde of, are come to passe. The king of pride is neere: and (which is a wicked ineſſe to name) an whole *hoſt* of Prieſts is prouided to attend his coming. For they (also) march with as proud a countenance as he, which were appointed to be examples of meekines and humility to others.

Proued.

THe [a] *Roman* edition with sundry others, read most absurdly, contrarie to the faith of the *Manuscripts*, and the circumstance of the place, *Sacerdotum eſt præparatus exitus*; The king of pride is neere at hand: and (which I abhorre to speake) when he comes, the prieſts *shall be executed and put to death.* As if this did betoken K. *Henry* the eight, which first put priests [b] to death, whereas the word *militant* (*do march*) in the next words, makes the matter cleere on our side, against them. For, if they were put to death, how should they walk vp & downe? vnleſs they did, as S. *Denise* is said to haue done, that carried his head in his hand: and yet me thinks, a more modest gate than *Greg.* speaks of, should haue become them.

Omnia quæ prædicta sunt, facta sunt. Rex superbiæ propè est, & quod dici nefas est Sacerdotum ei præparatur exercit[c], quia cerueici militant elationis, qui positi fuerant, vt ducatu præbeant humilitatis.

[a] *The Roman Edition would not read* Exercitus, *because it is too pregnant for the Popes being Antichriſt, by Gregories iudgemēt; seeing Antichriſt as he is the king of pride, so is he to be set vp by an army of Prieſts euen by their Cleargie, who out of their like proportioned ambition, should gather to him as his armie, and fight for him vē-*

[b] *For denying*

turing their liues as his souldiers for maintenance of their owne pride and greatneſſe.

his Supremacy which was first concluded in Parliament, that whosoeuer vpholdeth it appeareth vpon Record when they were Papiſts, and afterward enacted in Parliament. [c] Quia cerueici militant elata.

Adde hereunto that the *Epistle* is written to taxe the pride of a *Bishop*, and not of a king; of the cleargie, and not of the laitie. Lastly, to make the matter sure, all the *Manuscripts* that I could yet procure, or get into my hands, doe reade [b] *exercitus*, and not *exitus*. By occasion of citing these words truly, according to S. *Gregories* meaning, and the auncient copies, a very worthy and learned [c] *Prelate* (one of the most precious and peerlesse Iewels of these later times, for learning, knowledge, iudgement, honesty and industrie) was heretofore traduced and slaundered among the *Papists*. I will relate the storie, as it was told me by one that is yet liuing, and knoweth it to bee true; that you may see how the good *Bishop* was vsed amongst them. It happened, that in his Visitation he preached at *Abingdon*, a religious towne in *Barkeshire*, not far from Oxford: whither went many to heare him from all parts of the country round about; and many came from the *Vniuersitie of Oxford*: of which number, some were schollers, that stood not so well affected in Religion. In his Sermon, as his text led him, he inueighed sharpely against the Pope, his pride, his attendants, priests and shauelings: and amongst other places (of which he had great store) he vrged this out of S. *Gregory*. The Sermon being done, home they come; and such as were popishly giuen, seeing that the *Bishop* insisted vpon that place of *Gregory*, examined it with the printed bookes: and finding it not there, presently it is noised about the towne, that the *Bishop* had made a foolish, and vntrue Sermon, built vpon weake and false authorities; as might appeare plainly by this one place of S. *Gregory*. For, he had turned cat into pan; alleaged the words otherwise then they were read in S. *Gregorie*.

[a] *Against* Iohn of Constantinople, *which tooke vpon him the title of* vniuersall Bishop.

[b] *That is* 7. *Mss.*

[c] Bishop Iewel.

Mr. Pr. Mille, *one of the* Clarks of the signet *to his Maiestie, at that time of good standing in* Al-soules Coll. fellow.

He read *exercitus sacerdotum*, an *vprore of Priests*: where it was indeede in true *Gregorie*, *exitus Sacerdotum*, the killing and murdering of priests, which should argue the comming of Antichrist; an argument, say they, of his false and vntrue dealing in all other points of doctrine. The words were spoken: they could not be denyed. At hearing of these wordes the *Protestants* were much dismayed, the *Papists* triumphed: but, it was before the victorie; as shortly after appeared. For this partie of whō I receiued this information, being now a gentleman of good place in the Common-wealth, and euer knowen to be honest of his word and very religious, presently bethought himself of some course to stop their mouthes, if it were possible: He turned diuerse Editions, but still found *exitus*. In the ende, it so pleased God to put into his minde, to seeke it in the *Manuscripts*: and remembring that they had one in the *Librarie*, of good antiquitie, in *that *Coll.* whereof he then was *fellow*, hee did so; went vp into the *Librarie*, found the words there as *Bishop Iewel* had reported them: which was no small comfort vnto him. Hee stayed not long, went to his chamber, caused a note to be set vp in publicke view, whereby he gaue the whole *Vniuersitie* to vnderstand, that whereas such a *Reuerend Bishop*, for a Sermon by him lately preached was diffamed and traduced, and namely for a sentence by him falsely alleaged (as was giuen forth) out of *Gregories Epistles*; that this report of theirs was vtterly vntrue, the authoritie not changed by the *Bishop*, but by them, into a sinister sense: for, so it was found in an ancient *Manuscript* in *Alsoules Colledge*. Which (if it pleased not them to credite his report) if they would come & see, they should haue one ready to attend them,

*Alsoules Coll. in Oxford.

with

with the booke. And vpon this, many came, were satisfied, & the Papists had not a word to say for themselues. This storie I haue presumed to heare, that you may see the custome of heretickes, which is, to charge others with corruptions, when themselues are most guilty.

Id semper nobis imputant, quod patrauerunt ipsi. *Bell.*

The 27. place corrupted, in S. *Greg. lib. 7. Ep. 64.*

Ioanni Episcopo Syracusano. Ind. 2.

CONcerning the Church of *Constantinople*, who doubts but that it is subiect vnto the *Apostolicke See*? for both our gracious *Lord* the *Emperour*, and our brother *Eusebius*, the *Bishop* of the same City doe confesse and professe it still.

De Constantinopolitana Ecclesia quod dicunt, quis eam dubitet Sedi Apostolicæ esse subiectam? quod & pijssimus dominus Imperator, & frater noster *Eusebius* eiusdem ciuitatis Episcopus assiduè profitentur.

Proued.

DOctor *Rainolds* in his learned *conference with Hart*, proues there was no *Eusebius Bishop* of that Citie in all S. *Gregories* time: this word was chopped into this place, for y^e^ hee hath in not. Wee see, the Papists must needs be doing some what to keepe their hands in vre. The Authour of the [b] *Prudentiall Balance*, bringing (as they say) salt after spoones, notes, that *Eusebius* here in this place is not the name of the Patriarch of Constantinople (for there was no such of that name then liuing) but a Surname giuen him for his great externall actes of Religion: who also for his abstinence was named *Ieiunator*. If a man should aske him how hee proues this, it would trouble him sore.

[a] Doctor Rainolds, in his Confer. with Hart. pag. 546.

[b] Pag. 87.

The

The 28. place corrupted, in *S. Greg. Lib. 7. the very same Epistle.*

IT seemeth vnto mee very inconuenient, that vpon the oblation, wee should say the prayer which *Scholasticus* made, and omit those words which Christ our Redeemer deliuered vnto vs, to be vsed at the administration of his body and bloud.

Valde mihi inconueniens visum est, vt precem quam *Scholasticus* composuerat super oblationē diceremus, & ipsam traditionem quam Redemptor noster composuit, super eius corpus & sanguinem non diceremus.

[a] *Printed an. 1588.*

[b] *Printed an. 1588.*

[c] Doctor Sutlif, de missæ cæremon. & eius partibus lib. 5. cap. 11. pag. 126.

[d] Lib. 1. Ep. 3. & lib. 11. Ep. 58.

[e] Lib. 3. Ep. 38

[f] Lib. 6. Ep. 26 lib. 4. Ep. 45. & lib. 7. Ep. 32. Ind. 2.

Proued.

THe [a] *Roman* Edition writes the word *Scholasticus* with a great S. to shew that it is the proper name of a man: the [b] *Antwerp* with a small letter, as if it were an Epitheton or adiunct of Peter, or some other of the Apostles; and this opinion is imbraced very louingly by *Bellarmine*: but, who sees not (as that zealous and famous Deane of *Exeter* [c] obserueth) that hee compares Christs institution which was registred by S. Paul and the Apostles, with that of *Scholasticus* which was but newlie made. Againe, it were absurde, to say, the praier which the scholler or schoole-man made; vnderstanding thereby Peter. Thirdly, it was a proper name of a man, as you may see, *Lib. 9. Ep. 14. Greg. Scholastico Defensori. & Lib. 2. Ep. 15. Ind. 11. Scholastico Duci, vel (vt habetur in Mss.) Iudici Campaniæ.* To *Bellarmines* replie, that it was an ordinary Title giuen vnto men that did excell in learning, vvhich hee goeth about to prooue out of *Saint Gregorie*; true it is, that I finde (if needes it must bee so, as hee woulde haue it) fowre famous Schollers according vnto Bellarmines *æstimat*; [d] *Paulus Scholasticus*, [e] *Marcellus Scholasticus*, [f] *Andreas Scholasticus*

[z] Lib 7. Ep. 62. Ind. 2. *and* [a] *Martinus Scholasticus*: but, were all these 4. so famous, as *Bellarmine* saith, for their learning? It is pitie then, that none of them came to the degree of a *Bishop*. What good seruice in the Church of God might such famous *Scholers* haue done? but to say the truth, they were so farre from being *Bishops*, that they were *secular* men, *Iudges*, or *Patrons of the Clergie*, or in some like roomes and places in the commonwealth. Lastly, the *Manuscripts*, both here and beyond the seas, doe write it with a great S. So that we haue no more to say to this place.

The 29. place corrupted in *S. Leo*, *Ser.* 14. *De Passione.*

THe participation of the body & bloud of Christ, doth worke no other effect in vs, than that wee should go into that which we take: and that as in him and with him wee are dead, buried, and raised vp againe; so wee should *feed* vpon him both spiritually and carnally.

Non aliud agit participatio corporis & sanguinis Christi, quam vt in id quod sumimus transeamus: & in quo cõmortui, consepulti, & conresuſciati sumus, ipsum per omnia & spiritu & carne gustemus, dicente Apostolo; mortui enim estis, & vita vestra abscondita est cum Christo.

Proued.

THe learned Deane obserues, that this place is corrupted by [a] *Bellarmine*, and that the truer reading is that of the *Louan*, *anno* 1577. which for *gustemus* read *gestemus*: we should *beare him* both in our minds and in our bodies. And thus *it is read in the lesser of Antwerpe*, 1583. *in octauo: thus in the greater of Colein*, 1546 *in folio*: and thus we finde it in the * written copies at Balliol Colledge, and in his Graces Libraries at Lambith.

Doctor Sutlif, de missa, p. 168

[a] Lib. 2. de Euchar. cap. 28.

* See the Manusc. of Ball. Coll. Mi. 130.

The

The 30. place corrupted, in S. *Cyprians booke, De bono patientiæ. pag.* 316.

IF you haue patience ſtrongly and ſtedfaſtly in the heart; neither ſhall the bodie, being ſanctified and made the Temple of the holy Ghoſt, bee polluted with adulterie, nor innocencie conſecrated vnto righteouſneſſe (and holineſſe) be infected with the contagion of deceit; neither after you haue once *carried* the Euchariſt, ſhall your hands bee defiled with bloud or the ſword.

Sit fortis & ſtabilis in corde patientia: & nec adulterio ſanctificatum corpus & Dei Tẽplum polluitur: nec iuſtitiæ dicata innocentia, contagione fraudis inficitur; nec poſt *geſtatam* Euchariſtiã, manus gladio & cruore maculatur.

Proued.

IN the former place of *Leo*, it hath been obſerued that the *Cardinall* hath miſtaken the place of *Leo*, reading *guſtemus* for *geſtemus*: here the contrary hapneth by the fraud of [a] *Pamelius*, without *any of the *Manuſcripts*. For, to maintain their ridiculous and vnwarrantable circumgeſtation of the Euchariſt, they read, *poſt geſtatam Euchariſtiam, after the carrying about of the Euchariſt*; where it is euen in their beſt [b] *Roman*, *poſt guſtatam Euchariſtiam, after the receiuing of the Euchariſt*: as if in effect, *S. Cyprian* ſhould haue ſayde; it is impoſsible that that hand, which hath beene lifted-vp to receiue Chriſt the Sauiour, ſhould afterwards bee ſtretched forth to oppreſſe, kill, and ſlay his neighbour. Thus it becommeth them ſtill to maintaine their lewd poſitions, by weak and wicked meanes. Note here that the *Manuſcripts* read [c] *poſt guſtatam*, and not *poſt geſtatam*.

[a] *See his* annotat. vpon this place.

*Vnles it be the old Cambron.

[b] Of Manutius 1564.—Romæ. & 4. Mſs.

[c] 4. *Manuſcripts: one in the publicke* Library, *one in* Lincoln Coll. 2. *in* New Coll.

The 31. place corrupted, in S. *Leo*, *Ep.* 87. *alias* 85.

Vbi sic legim⁹ dicente Apostolo, vt inter alias Christianissimi regulas is Episcopus ordinetur, quem vnius vxoris virũ fuisse aut esse constituerit: tam sacra semper est habita ista præceptio, vt etiam de muliere sacerdotis *eligenda* eadem intelligatur seruanda conditio.

[a] Bell. de Clericis lib. 1. cap. 21. pag. 367.

WHere we reade thus — by the Apostles saying, that among other rules of Christian (conuersation) hee should be ordained *Bishop*, who should without all doubt, be the husband of one wife: this ordinance or constitution hath bin alwaies accounted so holy and sacred, that the same condition is precisely to be obserued and kept in choosing the Priests wife.

Proued.

PEter *Martyr* is blamed by the [a] *Iesuite* for vrging this place wrongfully. For he saith, the reading *de muliere sacerdotis eligenda* of P. Martyr is false, and faultie; the truer copies reading (as in deede it should be) *de muliere sacerdotis eligendi*: but I beleeue the *Iesuite* hath missed in his account. For, the *Colein Edit.* 1546. hath *eligenda*: so reades the *Manuscript copie in Oriall Colledge*. And no maruell if they read otherwise; whose chiefest care hath been imployed these 50. yeares and more, as [b] Iunius noteth vpõ this occasion, most shamefully, or shamelesly rather, to corrupt and depraue the Fathers works.

[b] Mr. Iunius *in refut.* Bell. pag. 1374.

The 32. place corrupted in the 17. *Homily of Chrys. vpon Gen. To.* 1. *Pag.* 97.

Maledictus tu præ omnibus pecoribus, & præ omnibus bestijs terræ. Super pectus tuũ & ventrem tuum gradieris,

CVrsed be thou aboue all the cattell, and aboue all the beasts of the fielde. Vpon thy breast, and vpon thy belly,

belly shalt thou creep, and thou shalt eate the (dust of the) earth, all the dayes of thy life. And I will put enimitie betwixt the woman and thee: and between her seed and thine. *She* shall obserue thy head, and thou shalt obserue her heele.

& terram comedes omnibus diebus vitæ tuæ. Et inimicitias ponam inter te, & inter mulierem: & inter semen tuum, & inter semen illius. *Ipsa* obseruabit caput tuum, & tu obseruabis eius calcaneum.

Proued.

HEre the Lion is knowen by his paw; the *Papists* by their wilful corruptions: of which this is one of the most pregnant instances. For, though it were a knowen corruption, and therefore should haue beene auoyded; yet [a] *Bellarmine* in mustering vp the Fathers authorities, for proofe of the reading, *ipsa* (the best ground of their *Mariolatrie*) brings in *Chrysostom*, in the rereward. And doth *Chrysostome* (I meane *Chrysostome* translated) say so? He doth: but with such a note in the margent, as will sticke by the *Papists* sides, as long as the Homily shall bee remembred. For, *Philippus Montanus* which tooke such infinite paines to compare copies, the *Latine* with the *Greeke*, the *Basil* with the *Paris*, noting the diuerse, correcting the false readings, [b] (and what Homily was there where there were not many things to be mended?) hath placed a note, that shewes plainely the truer reading to bee αὐτος: for, so it is both in *Greeke* and in *Hebrew*. Now if the Papists can make authenticall translations of the Fathers, and authorize them before the originall fountaines, as they haue practiced the like in the *Bible*, then no maruell if the *Greeke Fathers* bee so often alleaged. *Philippus Montanus* knew, that *ipsa* shee was false; *ipse*, αὐτος, *Hee* shall obserue (or bruize) thy head, the truer reading: why then did he not change it? why?

[a] Adde quod *ipsa* legerat *Chrysost. hom. 17 in Gen. Bell. de verbo Dei lib. 2. cap. 12. pag. 123 Vide Præfat. ad Lectorem Tom. 1. pag. 8.*

[b] Id sanè affirmare ausim, nullam omnino esse Homiliam, in qua non multa sint emēdata. *Ib.* αὐτος, id est *ipse*, & mox αὐτου eius, masculini est generis, vt de Christo, qui mulieris est semen intelligatur. Et forte in masculino posuerunt, quia *Zera* id est semen apud *Hebraos* masculini est generis.

[a] Cum sensus à nostris Codicibus græcis diuersus occurreret, qui tamen tolerari posset, eum è medio non sustulimus. Ib.

[a] Because this reading made for them, and the other against them. So much if he doe not openly professe, yet hee doth secretly intimate vnto vs, in his *preface to the Reader*. Now I leaue it to the iudgement of the meanest Sophister among vs, whether this be a good argument, to prooue that *Chrysostome* read *ipsa*, because the worde is so found in the *Latin*, although it be ἀυτὸς in the original *Greeke*, wherin it was first written. But we will leaue the *Iesuit*: I would he would be as willing to leaue this kinde of forgery, or foolerie rather.

The 33. place corrupted, in the 6. *Canon of the Apostles.*

Episcopus aut Presbyter vxorem propriam nequaquam sub obtentu *religionis* abijciat. Si verò reiecerit, excommunicetur. Sed si perseuerauerit, dejiciatur.

LEt not a Bishop or Priest in any sort vpon pretense of *Religion* forsake his owne wife. But if he chance to do so, let him bee excommunicated: or if he continue (in his error) let him bee degraded.

Proued.

Bellarmine would faine shift off this place, by translating the word εὐλαβείας, *Cautionis*: but *Bellarmine* is deceiued. Thus it is found in the oldest *Latin*, the best translation of all others, which was done by *Dionysius Exiguus*. You may see the booke, if you please, of great Antiquity, in the Publique *Library* at *Oxford*, with this title going before the 6. Canon: *vt Episcopus, aut presbyter vxorem suam quam, debet castè regere, non relinquat.*

The

The 34. place corrupted, in the 35. *Canon of the Councell of Laodicea.*

CHristians ought not to forsake the Church of God, and (inuocate, or) name *Angels*, and make priuate conuenticles, which are forbidden.

Non oportet Christianos Ecclesia Dei derelicta abire, atque *angelos* nominare, & cõgregationes facere, quæ interdictæ noscuntur.

Proued.

THe Papists, to obscure their *Angelolatrie*, directly impugned by this *Canon*, haue put the word *angulos* for *angelos*, in the side of *Dionysius* translation (in the *Manuscripts*, the abbreuiation of both words is indeede alike) but in the Text of the translation that is placed in the middle. Which if they knew to be a true translation, why doe not they follow it? If in their iudgements it be false, impertinent, absurde, and vntrue (as it is) why doe they not correct it? But the best is, the reading of *Angelos*, is warranted by [a] *Bellarmine*, and before him long agoe by [b] *Theodoret*; for *Angelolatria* is plainly here forbidden: and thence sprang the *Hereticks* called [c] *Angelici* for worshipping of Saints. It would make a man laugh heartily, to see how poore *Binius* is tormented and troubled in his obseruations vpon this councell, to make good *Bellarmines* distinction, and *Baronius* subtile obseruation.

[a] Lib. 1. de Sã Beatitudine cap. 20.
[b] Ad Colos. cap. 2.
[c] Epiphan. hæres. 60. Aug. hæres. 39. and S. Gregorie Ep.

The 35. place corrupted, in the *Decretals in Ca. Laudabilem, Tit. de Conuers.*

IN this *Decretall*, heretofore was contained a declaration of Pope *Celestines*, not errour, but flat heresie; and that

that he erred, not as a priuate person, but as a pope: which should be better aduised, when he goeth about any such affaires. The matter is plainely to bee proued: wee will bring a *quod vidimus testamur*, an eye witnes, worth ten such as goe vpon hearsay; and that is a very learned Papist, *Friar Alphonsus de Castro.* These bee his very words; *Neqs hic Celestini error talis fuit, qui soli negligentiæ imputari debeat, ita vt illum errasse dicamus velut priuatam personam, & non vt papam, qui in qualibet re seria definienda consulere debet viros doctos: quoniam huiusmodi Celestini definitio habebatur in antiquis Decretalibus in Ca. Laudabilem, Tit. de conuersione infidelium; quam ego ipse vidi & legi.* The *Canon* Lawe was badde enough before: they needed not to haue made it worse, by pulling vp the flowers together with the weedes. But, this * corruption is very ancient. Of which kinde I will be bolde to giue 3. or 4. examples: so that you may plainly see what account is to be made of the *Canon Lawe*, the best Canon or rule for popish doctrine. I will not hold you long.

Lib. 1. cap. 4. pag. 20. c.

* *At this present you shall neither read that of* Celestins *error, nor* Alphõsoes *truth confessed. See the* Index Expurg.

The 36. place corrupted, in the 15. Distinction, *C. Romana.*

IN this fifteene Distinction there was sometimes in the auncient copies menntion made of the *Canons* of the *Apostles*, against the *Bookes of Wisedome, Tobias, and Macchabees &c.* which decreed them not to be helde for *Canonicall*: but they haue long since prouided against this opinion. For, although [a] *Antoninus* do make expres mention hereof, that it was read of his knowledge in that place: yet there is no such matter now to be found; although

[a] *Antoninus Sũma parte 3. lib. 18. cap. 6. §. 2. De hoc habetur Dist. 15. Sancta Romana in palea. Et idem etiam dicit Tho. 2ª. 2æ. & Nic. de Lyra super Thobiam,* sciendum quod isti non sunt tantæ authoritatis, quod ex dictis eorum posset efficaci-

although in the same distinction, for the authorizing of their *Decretall Epistles, Legends & such like* paltry stuffe which made for them, they haue bin bold to [a] adde some 100. or 200. lines to that Distinction: such cunning *Arithmeticians* be these wise accomptants, that can adde, and take away, and multiply, for their great aduantage. Yet it had been good they had left a note of Addition, *d Palea*, or som such thing behind, to haue aduertised the Reader. For, in two very auncient *Manuscripts*, so auncient that the enuious man [b] had not then sowed his tares in them, there is not one *Palea* to be found. Which I note by the way, because there bee diuerse opinions of learned men touching the originall and true meaning of the word *Palea*, in the *Canon Law*. By these two books, it is proued, that they were neither written by one *Protopalea*, nor yet called *Palea, quasi* παλαίαι: which conceits were framed, in all likelihood, to vphold [c] *Constantins Donation*; which is not found likewise in these two bookes, nor (as a learned *Antiquarie* hath obserued) in sundrie other written Copies.

ter argumentari in his quæ sunt fidei, sicut ex alijs libris Scripturæ sacræ: vnde forte habent authoritatem talem, qualem habent Ss. Doctorum dicta approbata ab Ecclesia. Ib.

[a] *See the* 51 Corruption.

[b] *See two auncient Copies in* New-Coll. Librarie. In exemplaribus antiquis *Gratiani*—aut nullæ aut pauccæ sunt palex. *vide Annot. in Dist.* 9.

[c] See the 43 Corruption. *See* Hospinian *in the* 43. *Cor.*

The 37. place corrupted, in the *Councell of Africa, Chap.* 105.

WEe beseech you, send not your Clerks to any of the *great men*; least we seme to bring the smokie stoutnesse of the Temporaltie into the Church of Christ.

Clericos vestros quibuscúq; *potentibus* nolite (quæsumus) mittere: ne fumosum typhum sæculi in Ecclesiam Christi videamur inducere. Iewels defense of the Apol. part 2. pag. 219.

Proued.

THis place is vrged, in these very words, by *Harding* against *Iewel*. *By which he dischargeth the Pope, and his Cleargy, of pride and statelinesse, and conueigheth ouer*

the ſame vnto the Nobles, onelie vpon occaſion of theſe words, quibuſcunque potentibus. But the ouer-great fauour the Papiſts beare the Pope, in ſmoothing his faultes whatſoeuer, and the blinde error of Peter Crabbe, *that compiled the Councells, hath foully beguiled them. For, the true copies haue not* quibuſcunq; potentibus, *as they imagine; but,* quibuſcunq; petentibus: *as we may learne by Theodorus Balſamon, printed at Paris, an.* 1561. *& by the words of the ſaid Epiſtle written in Greeke. For, thus it is written:* Ευβιβασας τοινυν κληρικὰς ὑμῶν τινῶν αἰτόντων, μὴ θέλεσε ἀποστέλλειν: Theſe words, as we know, ſignifie not Lords and Gouernours, but ſuppliants and ſuiters. Laſtly, in the [a] olde *Manuſcript* copie of the Councels, it is plainely read *petentibus*, and not *potentibus*. But to ſee how an error once brought into the booke of Councels, either through ignorance, or of ſet purpoſe, or by change, is very hardly to be remoued thence, if it be for the Popes aduantage. This corrupt reading, is followed both in the exact [b] *Venet Edition*, dedicated to *Sixtus* 5. and that of [c] *Binius* printed at *Coleyne*, and conſecrated vnto *Paul*, the fift of that name, now at this preſent *Pope of Rome*.

Τινῶν αἰτόντων.

[a] *In the* Publique Library of Oxford.

[b] *Ven.* 1585.
[c] *Col. Agrip.* 1606.

The 38. place corrupted, in the *Councell of Epheſus, in the Preface thereof.*

Conuenit hæc Synodus Theodoſio Iuniore terdecies, & Valentiniano ter conſulibus, Era 468. Cui ſynodo *vice S. Cœleſtini Papæ* præſedit beatiſſimus quondam Cyrillus Alexandriæ Epiſcopus, qui cum omni concilio, ad eundem Neſtorium hæc Synodalia decreta tranſmiſit.

THis Synode was aſſembled when *Theodoſius* the younger was thirteene, and *Valentinian* three times *Conſul*, Era 468. Ouer which Synode, inſteede of *Saint Coeleſtine the Pope, ſate as chiefe the moſt bleſſed Biſhop of Alexandria, Saint Cyrill:* who, with

with consent of all the Councell, sent all these Synodical constitutions vnto *Nestorius*.

Proued.

THis place hath beene foully corrupted by that lewd Merchant, *Isidorus Mercator*: who hath bin noted by their owne men for a coosening companion, *and one that vsed more false waights and measures, than any man besides* of his time. The error is retained by *Crabbe*, followed by *Dominicus Nicolinus*, embraced by *Binius*, and lastly maintained in the [b] late Edition put-forth at *Rome* by authoritie of the *Pope*, *ex versione antiqua, out of an ancient Translation* of that Councell. What is meant thereby, gheſſe he that can. I am ſure, in the old & moſt approued tranſlation of *Dionyſius Exiguus*, the words in *Latine* (*vice Sancti Cœleſtini Papæ in ſteede or place of Saint Cœleſtine the Pope*) are not [c] found. See the olde *Manuſcript of* [d] *Exeter*: For, theſe are the wordes there; *Cui Synodo præſedit beatiſſimus quondam Cyrillus, Alexandriæ Epiſcopus; qui cum omni concilio ad eundem Neſtorium, hæc Synodalia decreta tranſmiſit.*

Laſtly, the words in the Originall, are noted to be miſsing in the Romane Edition of this Councell: an argument of no good dealing; ſeeing there are ſo manie *Greeke* copies to be found in their *Libraries* and *Colleges*, that they cannot ſhewe ſo much as one that hath theſe words before mentioned.

[a] Iſidori Mercatoris merces nonnihil ſuſpectæ reddunturvtpote quæ germano rectæ rationis ſigno minimè inueniuntur eſſe ſignatæ. *Bar. To. 3. pag. 67.*

[b] Conciliageneralia Eccleſiæ Catholicæ *Pauli 5.* Pontificis Max. auctoritate edita. To. 1. Pleraq; *Græcè* nunc primum prodeunt: omnia autem ex antiquis exemplarib⁹ tum *Græcis* tum Lat. diligenter recognita. *Romæ ex Typographia Vaticana. 1608* Part. 2. Act. 6

[c] *Nor in any* Greeke MS. *See beneath.*

[d] *In the* Publique Librarie.

The 39. place corrupted in the *Gloſſe in Extrauag. Execrabilis Io. 22. de Præbendis & dignitat. in verb. Sublimitatem.*

Octauum priuilegium, quod Cardinali aſſeréti ſe legatum, créditur abſq; literis—licet aliqui reuocent in dubium. pag. 1137.

THe eight priuiledge (ſaith the Gloſſe) is, that a *Cardinall* affirming himſelfe to be the Popes Legate, is to be beleeued vpon his word: *although ſome call this priuiledge in doubt.*

Proued.

Pag. 109 THis authoritie is vrged by the *Ieſuites in their Apologie, in defenſe of the Eccleſiaſticall ſubordination in England; nipping only the later words quite off* (as a Secular Prieſt obſerueth in his notes vpon the Apologie) *becauſe they marre the market. If they had put them downe, the Reader would ſtraight haue ſeene, that that priuiledge was not ſo firme and ſtable, that they ſhould build anie ſolide or firme doctrine vpon it; as indeed it is built vpon a heape of ſand, and not vpon a Rocke—. This is no news for the Ieſuites to alleage Authors corruptly, in cutting off that which confuteth the thing, for which they alleage them*; as the ſame Authour truely noteth out of his owne experience.

Pag. 123

Ib. Pag. 124

The 40. place corrupted, in a *Praier of the Breuiary, in the feaſt of the chairing of S. Peter.*

Deus qui B. Petro Apoſtolo tuo collatis clauib⁹ regni cœleſtis animas ligandi, atq; ſoluendi tradidiſti &c.

O God, which haſt giuen vnto thy bleſſed Apoſtle Saint Peter, by giuing him the keies of the celeſtiall kingdome, power of binding and looſing, &c.

Proued

Proued.

Roger Widdrington in his late *Apologie*, intitling himselfe a *Catholicke Englisth man*, hath discouered vnto vs a practice of the *Papists* about this place. For, not long since, they haue cleane blotted out the word *animas*, *soules*, in their reformed *Breuiaries* published by *Clement the eight*; least it might in som sort preiudice the opinion of the late Diuines, about the supreame and absolute power of the Pope in Temporalls. And no maruell, if their *Breuiaries* and *Missals* be thus reformed, or deformed rather; when their Inquisitors, Ordinaries, and other officers, are so inquisitiue after all maner of books, that do either impugne, or question the Popes superroiall power, that they suffer no bookes to be printed, that harpe vpon this string: or *if any doe happen to scape the presse, they take a strict order that the booke be either vtterly suppressed, or that it be not read vntil it be throughly purged; vnlesse it bee with speciall leaue from the Inquisitors.* **So that as he sayth, it is a very hard matter, in these times especially, either to finde in the bookes of Catholickes any clause, which may giue the least occasion of calling the Popes right in Temporalls in question; or certainelie to knowe, what the Authors of those bookes thought of the Popes power: but rather, the Authors are oftentimes, against the haire, compelled to vtter not their own opinions; but such as the Inquisitors of bookes doe father vpon them.* Alas, that Christians (which make profession of Christ, who is the truth) should exercise that autority ouer dead mens writings (which neither *Turks* nor *Iewes* euer durst presume to doe) to alter and change their words to the pleasure of their *Lord the Pope*! So that now as *Cresconius*

Reg. Widdringtonus in Apol. Card. Bell. pro Iure principum pag. 35. Paucis abhinc annis vocabulum illud, *Animas*, è Breuiarijs Rō. iussu *Clem. 8* reformatis penitus expungitur. Ib.

*Ita difficillimum est, hisce præsertim temporibus, aut in libris Catholicorum clausulā vllam reperire, quæ temporalē Pontificis potestatem in controuersiam vocandi vel tantillam speciem habeat, aut certò cognoscere, quid librorum authores circa einsmodi potestatē senserint, sed potiùs quā opinionem librorū censores secuti fuerint, cū illi non semper propnijs, sed istorū verbis loqui, suamq; sententiā proferre, quamuis inuiti, sæpissimè compellantur. Ib. Pag. 344.

us told the *Donatists*, matters being to come to that pass that they are, they may say, *quod volumus sanctũ est*, *our will is a law*, and that law can neuer be altered or changed. Is it not time for them to leaue this base kinde of forgerie, when their owne [d] writers *Secular Priests* & others doe crie shame on them? Doubtlesse, if the true professors of the Gospell should holde their peace at this their villanie, as *Mordecai* told *Esther*, comfort and deliuerance should appeare vnto books, out of an other place (the *Priests* and *Iesuites* themselues would discouer this treacherie) whiles we in the mean time should perish for our negligence in seeking to cure this daungerous impostume, when it is euen launced and squeased in a manner to our hands.

[d] See the 39 corruption.

Esther 4.14

The 41. place corrupted, in *S. Leo, Ep. 92. ad Rusticum Narbon.*

Cum societas nuptiarum sic ab initio constituta sit, vt præter sexuum commixtionem haberet in se Christi, & Ecclesiæ Sacramentum. *Bell. de matrimonij sacram. lib. 1. cap. 5. pag. 1705*

THe societie of matrimonie, hath beene from the beginning so appointed, that besides the coniunction of both the sexes, it should represent vnto vs the Sacrament of Christ and his Church.

Proued.

[a] 27. q. 2. *Cum societas.*
[b] *Lib. 4. Sent. dist. 26*
[c] See 1. copie Ms. of Gratian and 3. of Peter Lombard in the Publicke Librarie.

THus Cardinal *Bellarm.* doth read the words of S. *Leo*, correcting both [a] *Gratian* and *Peter* [b] *Lombarde*, which reade the words negatiuely, thus: *Cùm societas nuptiarum sic ab initio constituta sit, vt præter sexuum commixtionem non haberet in se Christi & Ecclesiæ Sacramentum*: But, whereas [c] *Gratian*, *Lombard*, *Leo*, and all of them, in the written copies doe constantly reade,

non

non haberet in se Christi & Ecclesiæ Sacramentum, the more safe way wil be to leaue *Bellarmine*, & follow them.

The 42. place corrupted, in the 32. *Canon of the Councell of Agatha.*

LEt no man presume to sue *a Clerke*, before a Secular or Temporall Iudge, without the Bishops leaue.

Clericũ nullus præsumat apud Sæcularem Iudicem Episcopo non permittente pulsare.

Proued.

TO establish (as hath beene [a] well obserued by a diligent obseruer of *Gratians* corruptions) the exemption of *Cleargie-men* from *Secular* iustice, he cites this out of a *Canon*, now a 1000. yeares past; *Clericum nullus præsumat &c.* Let no man presume to sue a *Cleargie man*: whereas the words are, *Clericus nequaquam præsumat, &c.* Let no *Cleargie* man presume to sue any man in a Temporall court without leaue of his *Bishop*. And so the Church layeth a commandement vpon the *Cleargie*: but, [b] *Gratian* laies it vpon the Laitie. *Binius* cites both right and wrong. *Bellarmine* (which sometimes takes vpon him to correct *Gratian*, when he hath no neede of mending) cites the words falsely, and corruptly, as *Gratian* did before: although in his late answere to *Barclay*, he goeth about to excuse the matter, as well as he may. But no excuse will serue: for in the [c] written Copie of that Councell, you shall finde the word *Clericus*, and not *Clericum*.

[a] *By* Mr. Donne in his Pseudomartyr. pag. 269.

[b] Grat. 11. q. 1. Clericum nullę.

[c] Non esse vllo modo credibile, *Gratianum*, virum probum & Christianæ perfectionis studiosum, voluisse textum Concilij deprauare: sed potius credendum est, habuisse *Gratianum* aliam lectionem quam nos. Bell. 279.

[c] *In the Publick Librarie.*

The

The 43. place corrupted, in *Constantines Donation, Dist. 96. C. Constantinus.*

THe Donation of *Constantine* in the *Canon law*, is not only noted of sundry foule errors, absurdities, and contrarieties, by Doctor [a] *Rainolds*, [b] *Sutcliff*, [c] *Hospinian*, and others of our side; but by *Valla*, *Erasmus*, *Cusanus*, *Dantes*, *Marsilius Patauinus*, *Paulus Cathalanus*, *and Aeneas Syluius*, who was afterwardes Pope *Pius*, the 2. of that name. Furthermore, *Naucler* and *Volateran*, out of [d] *Antoninus*, doe shew that there is no such thing to be found, in the auncient copies of the *Decrees*; but, that it was inserted by some later man, by the name of *Palea*. That this is true, I call to witnesse all [e] auncient *Manuscripts*: in which there is no such graunt to be found. And although it is strange, how this should bee, sithence *Isidore* long since hath made a large recitall of all the particulars, belonging vnto this *Donation*: yet in the written Copies of *Isidore* also, these vvords are wanting; [f] as *Nauclere* shewes, by the confession of many good and approoued Authours. Or if they were not: yet what is hee, that vvee should so much [g] relie vppon his authoritie alone? seeing [h] *Baronius* hath long since censured him, *for a lying Merchant*, in whose Collections there are found manifest tokens of plaine forgerie.

[a] Rainold. Col. pag. 341.
[b] Sutclif. de Eccleſia pag. 71. De Pontif. 177. & ib. pag. 425.
[c] Hoſpin. de orig. bonorum Eccleſ. pag. 117 2.
[d] Hiſt. Tit. 8. c. 2. § 8. Vide Hoſpin. Ib.
[e] *There are two very auncient* Manuſcript *copies of the* Decrees, *wherein amongſt many* Paleaes *theſe alſo are wanting. Theſe copies are to be ſeene in the* Library at New Coll.
[f] Hæc in Mſs. Iſidori nequaquam reperiri, teſtantur probatæ fidei authores. *Naucl. Col.* 1579. *Rain. Coll. pag.* 351.
[g] Baronius To. 4. pag. 314.
[h] Baron. *ſhewes that his Collection was neuer wel liked of heretofore.* To. 10. pag. 284.

The

The 44. place corrupted, in *S. Aug.* in the end of his *third booke against the Academicks.* *cap.* 20. *Tom.* 1.

SPeaking of worldly wisedome, thus he saith: Although I bee now *thirty & three yeeres olde*, yet I thinke I ought not to despaire of euer attaining thereunto.

Cum *trigesimũ & tertium* ætatis annum agã, nõ me arbitror desperare debere, eã me quandoq; adepturũ.

Proued.

Angelus Roccha is bold to say, and to stand in it, that this place is certainly corrupted, either by the fault of the copiers-out of books, or else of the printers: and he verily thinketh, that *Erasmus*, that *Apostata* (as hee tearmeth him) which hath depraued so many places in S. *Aug.* workes, hath had a purpose, in this also to play some prank or other. [a] *Baron.* likewise noteth this place, of corruption. But if we haue recourse vnto the [b] old written copies, we shall finde the truer reading to be *thirty and three yeeres*; and not *thirty*, as *Roccha*, and *Baronius* both. doe vainly surmise without any ground at all from true Antiquitie. Howsoeuer, the place cannot bee sayde to be corrupted by *Erasmus*, when that reading was current many hundred yeeres before *Erasmus* time.

Ego non vereor dicere, & asseuerare — locum ipsum ex iniuria Librariorum aut Typographorum esse mendosum — opera illius Apostatæ — qui multa librorum Aug. loca deprauit. *Ang. Roccha in Bibl. Theol. & scripe. Epist. pag.* 73

[a] Bar. Maij 5. pag. 201.

[b] *See the Copie in* Merton Colledge.

The 45. place corrupted, in *S. Aug. Booke of Soliloquies.*

DOest thou not desire riches? A. No verily: nor haue not done, these many yeeres. For, being now *thirtie and three yeeres olde*, it is almost 14.

Diuitias nullas cupis? A. Hoc equidem non nunc primum. Nam cum 33. annos agam, 14. fere anni sunt,

yeares agoe, since I left the care of these worldly riches: neither if by chance they were offered vnto me, did I set my minde vpon them, or desire more then would serue my turne in a verie good sort.

ex quo ista cupere destitu: nec aliud quicquam in his, si quo casu offerrentur præter necessarium victum liberalemque vsum cogitaui.

Proued.

IN this place, aswell as the former, *Angelus* [a] *Roccha* dooth ghesse the truer reading to bee 30. and not 33. yeares: but his coniecture failes him very much; for the [b] *Manuscripts* are flat against him, aswell as the printed bookes.

[a] Ang. Roccha Ib. pag. 77.

[b] *See two Manuscripts in* Merton Colledge, *one in the* Publique Librarie.

The 46. place corrupted, in the last *Canon* of the *Councell of Laodicea.*

THese are the bookes of the olde Testament, that may bee read; Genesis, Exodus &c. Isay, Ieremy, *Baruch*, Lamentations, and Epistles, Ezechiel, &c.

Hæc sunt quæ legi oportet: ex vet. Test. Gen. Exodus, &c. Isaias, Ieremias, *Baruch*, Lamentationes, & Epistolæ &c.

Proued.

Gentianus Heruetus hath thus translated the words, in *Binius* Edition of the Councells: But whereas there are three Editions, or translations of the *Councels*; in the second Edition, the word *Baruch* is missing: In the first, not onely that, but all the rest of the wordes. For, thus wee reade both in *Crabbe*, and in the [c] olde written copies in the last Canon. *Non oportet plebeios psalmos in Ecclesia cantari, nec Libros præter Canonem legi; sed sola sacra volumina Noui Testamenti vel Veteris.*

[c] *In the Publicke Librarie.*

The 47. place corrupted, in *Bede de 6. Aetatibus, seu de temporum ratione.*

MAcarius with those which came after him, as well as those that went before him, Cyrus, Sergius, *Honorius*, Pyrrhus, Paule and Peter, was anathematized.

Macarius cum suis sequacibus simul & præcessoribus, Cyro, Sergio, *Honorio*, Pyrrho, Paulo & Petro anathematizatus est.

Proued.

BY this one place of *Bede*, it is plainely proued that *Honorius* the Pope was amongst them that were condemned in the 6. Synode; and by consequent, that the Pope may erre, and bee an hereticke. Which God forbid, say they; and therefore [a] *Bellarmine* dooth thinke that the word, *Honorius*, is thrust into *Bedes* booke: but I reply, that this is but a ghesse of a distrustfull minde. For, in a very auncient *Manuscript* of *Bede*, the word, *Honorius*, is to be read: the Copie is without suspicion of forgerie; written manie hundred yeares agoe.

[a] Videtur aliquis sciolus addidisse nomen Honorij in lib. Bedæ. *Bell. de Pontif. li. 4 cap. 11. pag. 1005.* In the publicke Librarie.

The 48. place corrupted, in *Gratian, Dist. 34. cap. Is qui.*

HEe that hath no wife, may insteede of a wife haue a Concubine.

Proued.

THe Edition of *Lions*, hath placed this Title before the words following; which are taken out of the 17. *Canon of the* 1. *Councell of Toledo.* But the *Paris Edition, Anno* 1505. hath them in a worse manner, thus: *Qui non habet vxorem, loco illius concubinam* debet *habere. He that hath no wife* must *keepe a Concubine.* The

Qui non habet vxorem, loco illius concubinam *licet* habere. *Edit Lugd.* 1572

See the former Manuscripts.

former of these readings is agreeable with the *Manuscripts*: but both readings, are repugnant vnto reason. And therefore it was wisely done of the ouerseers of the *Canon Lawe*, appointed by *Gregory* the *thirteenth*, to change the Title thus: Hee that hath no wife, but insteed of a wife a Concubine, is not to be kept back from the Communion: and likewise to put a new *Glosse* in exposition of the word *Concubine*. For else, their daily[a] practice, and allowance of their Stewes, would make vs thinke, that the words are too truely spoken of them; that they can neither be well with, nor without wiues. Read *Espencæus*, *Nic. Clemangius*, and *Gabriel Putherbeus* touching this point of the lamentable estate of the Roman Church; and thou shalt not thinke thy labour euill bestowed. For they haue both learnedly, truely, freely, and godly, bewailed the filthinesse of the Pope and his ministers, their wickednesse, impietie and crueltie, and the miserable state and face of the Church.

Qui non habet vxorē, sed loco illius concubinam, à communione non repellitur. *Lugd.* 1606.

[a] Meretrices & Ecclesia & lex tolerant & dissimulant, quicquid peccant vltioni diuinæ reseruantes. Gabr. *Putherb. Lib.* 2. *pag.* 105.

The 49. place corrupted, in the 15. *Distinction*, *Sancta Romana.*

THere is no *Distinction* in the *Canon Law* oftener cited, than this is, in the Schooles: and yet the whole *Chapter* is so corruptly set forth, that by confession of our Aduersaries, it is scarcely knowen which is which. From the words, *Cæterum post gesta*, vnto the end of the *Chapter*, all hath beene added by some one or other, that meant to play his part in the *Canon Law*. What sound doctrine can be built vpon such vnsound writings? *Archidiaconus* is one of the first, that obserued the corruption of these words: since, they are foūd

missing

missing in the ancient copies, by confession both of *Protestants* and *Papists*. Yet here we may note the singular policie of our Aduersaries. As elsewhere, to serue their turnes, they haue falsely made that *Palea*, which is none: so here where the words (as being added afterwards) are missing in the auncient copies, they haue omitted the word *Palea*: and why? because the omission thereof makes for them. Thus then they can make and vnmake, giue and take away, chop and change, words at their pleasures; or rather, at the pleasure of their *Lord* the *Pope*.

The 50. place corrupted, in the *Councell of Basile*.

AMongst diuerse other memorable things, that happened in the *Councell* of *Basile*, which should haue been registred, together with the *Acts* of that *Synode*, *Binius* and all others that haue gone before him, haue omitted an *Appeale*, made by that famous *Linwood*, the learned *Doctor of the Lawes*, in the [a] behalfe of the *Temporall* right of the king his Lord and master. [b] *Cum in temporalibus superiorem non recognoscat in terris, acknowledging no Superior here vpon earth in Temporals.* This [c] Appeale was prosecuted with effect: as it may appeare by a recorde, which vvas lent mee by my vvorthie friend, *Master Allen*; vvhose studie is a rich store-house of such *Antiquities*. It may bee easily coniectured, by this one fact, what wrong hath beene done vnto Religion by the particular setting-forth of the Councells; and chiefly by forging false, or suppressing the true Acts. Dr. *Whitaker*, that famous writer of controuersies, dooth in one place

[a] Prouocatio facta, ex parte serenissimi principis, *D. Henrici, Dei Gratia Angliæ Franciæ, &c.*

[b] *These words are mentioned as the reason of his Appeale, because they went about to infringe the* Temporall right of the K. his Lord and Master.

[c] *The like Appeale was made by* Thomas Bishop of Worcester, *sent thither in Commission frō the king. And by* Peter Patridge Chancellor of Lincoln, *in the name of the* Archbishop of Canturbury *and the whole* Clergie *of this Land.*

of his bookes, make an earneſt requeſt vnto the Archbiſhop then liuing, that there might be ſome order taken for the preſeruing of *Crabbes* Edition of the *Councels*; which he thought, and not vntruly, would neuer be printed againe. This Edition, I confeſſe, is the beſt of all others: and yet there is ſome ſowre fruite in it, that can not wel be digeſted. But, what pitty is it, ſince the *Councels* haue been ſo many times publiſhed by our Aduerſaries, to our great diſaduantage (as by *Zerlin*, *Crabbe*, *Nicolinus*, *Binius*, and now lately at Rome by *Paul* the fift) that no *Proteſtant* hath, as yet, taken any paines, if not to reſtore the bodie of the *Councels* vnto its former health and integritie; yet to keepe it from decaying and growing worſe and worſe. If each Father apart and by himſelfe conſidered, bee much to be regarded; how much more reſpect, honour, and reuerence, is due vnto ſo venerable and graue a *Senate*, and *Synode* of ſo many hundreths of learned *Biſhops*, *Doctors*, *and Fathers* of the Church? [a] There is one, that (of my knowledge) hath for theſe many yeares beſtowed his paines in this kinde, if not wholly, yet principally: and his endeuours tende vnto excellent purpoſes, if he may bee wonne to publiſh his labours vnto the view of the world: [b] but if anie thing keepe him backe, it is an humble conceit that hee hath euer had, ſince I knew him firſt, to thinke himſelfe ſo much the leſſe able, the more ſufficient others eſteemed him: ſo that it may bee well doubted, whether his modeſtie or learning bee greater. But, I nothing doubt that in the end, and in good time, hee will make vs partakers of his worthy labours. In the meane while, let vs doe that which belongs vnto vs, to make him and all ſuch as labour in the publique ſeruice of the Church, partakers

[a] Mr. Dr. Ward Mr. of Sydney-Suſſex Colledge in Cambridge.

[b] Expectamus, ſi aliquando ab inuito poterimus extorquere eius Editionẽ, ſimul è latebris Chriſtianæ modeſtiæ, ipſius — feraciſſimi ingenij monumenta in publicũ vindicare; *as* Baronius *ſpeakes of his Reuerend friend* Siluius Antonianus. Martyrol. Febr. 22 pag. 93.

kers of our godly prayers, that the worke may prosper and happily succeede, which they haue worthily taken in hand.

HEre should haue followed many Centuries of places corrupted in the Fathers works; with sundrie very profitable obseruations, suitable to these aforegoing. But, I haue set-downe onely fiue Decades: whereby you may coniecture of the rest, which for breuities sake are omitted.



The names of the Authors and Places corrupted.

Agapetus, pag. 66.
Ambrosius de Consec. d. 2. C. omnia quæcunq; p. 51.
2. *In Ep. ad Galathas*, p. 71.
3. *In lib. 1. de Pœnit. cap. 6. pag. 72.*
Augustinus de Gen. ad Lit. li. 10. c. 23. p. 43.
2. *Quæst. 75. in N. Testam. p. 47.*
3. *Ib. Quæst. 75. p. 47.*
4. *De doctrina Christ. Lib. 2. cap. 8. p.* 48.
5. *De corpore & sanguine Dom. p. 50.*
6. *De Spiritu & Litera. c. 34. p. 70.*
7. *Lib. 3. Academ. c. 20. p. 97.*
8. *Soliloq. c. 10. p. 97.*
Beda de 6. Ætatibus. p. 99.
Breuiariũ in Festo Cathedræ S. Petri. p. 92.
Can. 6. Apostolorum p. 86.
Chrysostomus in opere Imperf. Hom. 49 p. 33.
2. *Ib. Hom. 11. p. 52.*
3. *Ib. Hom. 19. p. 53.*
4. *Hom. 17. in Gen. p. 84*
Concilium Agathense, Can. 32. p. 95.
Aphricanum, Cap. 105. pag. 89.
Basiliense, p. 101.
Carthag. 4. Cap. 99. & 100. p. 62.
Ephesinum in Præfat. p. 90.
Laodicense Can. 35. p. 87.
2. *Can. vlt. p. 98.*
Cyprianus de vnitate Eccles. c. 3. p. 2.
2. *De Bono patientiæ. p. 83.*
Cyrillus in Isa. c. 1. & 51. p. 39.
C. 2. Lib. Thesaur. p. 69.
Lib. Decretorum,
Dist. 15. c. Romana. p. 88. & p. 100.
2. *Dist. 96. c. Constantinus. p. 96.*
3. *Dist. 34. c. Is qui. p. 99.*
Lib. Decretalium,
In c. Laudabilem. Tit. de Conuers. p. 87.
2. *Glossa in Extrau. Execrabilis. In* 22. *de Prebendis & dignit. in verbo Sublimitatem. p. 92.*
Elfricus in Epist. p. 54.
Gregorius M. Lib. 4 Ep. 13. p. 59.
2. *Lib. 11. Ep 44. p. 60.*
3. *Priuileg. S. Medardi. p. 63.*
4. *Lib. 7. Ind. 2. Ep. 54. Secundino.* p. 74.
5. *Lib. 4. Ep. 38. p. 77.*
6. *Lib. 7. Ep. 64. p. 80.*
7. *Ibidem*, p. 81.
Hieronymus Præf. in Iudith & Tobiam. p. 72. 73.
Ignatius Ep. ad Philadelph. p. 56.
Isidorus de summo bono. p. 61.
Leo Ser. 14. de Passione. p. 82.
2. *Ep. 87. al. 85. p. 84.*
3. *Ep. 92. ad Rusticum Narbon. pag.* 94.

THE

THE THIRD PART.

The varietie & contrarietie of the Popish Bibles, commonlie called the Vulgar Bibles *in* Latine.

WEe haue hitherto, in the first & second part, obserued the *Bastardie of the false*, and *Corruption of the true Fathers:* what remaineth, but that wee proceede further, to shew their lewdnesse; *nec dum enim completa sunt iniquitates Amorrhæorũ vsque ad præsens tempus:* for the Papists haue not yet filled full the measure of their iniquities. Gen. 15.16.

Let vs passe a step or two further, and inquire whether they haue not [a] corrupted the *Bible*, in like sort, or worse rather, if it be possible; a degree of impietie, beyond the degrees of comparison: and yet so plainlie to be prooued against the Papists, as hee that hath but an eye to see, shal plainly discouer *the abhomination of desolation*, spoken of by * Daniel the Prophet, *sitting in the holy place, and aduancing himselfe, as it were aboue the Holy of Holies.* Hee shall obserue infinite varieties, contrarieties, contradictions and oppositions, between two *Bibles*, set forth by two *Popes*, within [b] two yeeres: both commanded to be read & followed, vpon such paines as are mentioned in their seuerall Brieues. You shall see the Popes breathe hot & cold, say and vnsay the same thing twice:

[a] Mali enim homines proficiunt in peius. *Ill men shall goe from worse to worse.* 2. Tim. 3.

[b] Sixtus *Bibles came forth in the yeer* 1590. Clements *in the yeere* 1592.

and in fine, they haue now truly verefied the *Bible* to be a nose of wax, plied and wrought into any fashion, for their aduantage. A shame it is, that any Christian should presume to adde, or take away ought from the Word of God, * against the expresse commaundement of GOD in his Word: yet, ô intolerable impietie! not any simple Christian, or Lay man, but the *Bishop of Rome*, chiefe Pastor of the Church, sole Iudge of all Controuersies, whose lippes should preserue knowledge, and his tongue speake no deceit, hath audaciously presumed to adde & take away whole sentences; to change the words of holy vvrit into a cleane contrarie meaning; to make (as it were) white black, and black white. But I shall be bold to let this counterfeit Bishop know, from the true Bishop of our soules Christ Iesus, that *because hee hath added vnto these Bookes, God shall adde vnto him, the plagues that are written in this Booke: and because hee hath diminished of the words of these Bookes, God shall take away his part out of the Booke of Life, & out of the Holy Cittie, and from those things which are written in this Booke.*

* Apoc. 22.18.

Apoc. 22.18. 19.

Before I come to discouer vnto you this *Mare Mortuum*, and *Gulfe of Perdition*, I should haue intreated some-what largely of these three points: First, of the Author; Secondly, of the Authority of the *Latin Bible*; and lastly, which (amongst so many Bibles) is the Bible that I impugne: but seeing *Bellarmins* opinion, and that of the Schooles, which hath been currant these many yeers, is lately crossed by *Fortunatus Fanensis*, & the * *Diuines of Doway*, in their late Edition of their long expected Annotations, and Translation of the first part of the old Testament; by defining it to bee, (*whatsoeuer it hath been thought heeretofore*) *the old Latine Vulgar*; *so called*

* *The Diuines of Doway in their Preface to the old Test.* Licet aliquando Hieronymi credita fuerit, tamen vt à maioribus nostris, quasi per manus tra-

by S. Hierome: *which hee rather amended then translated. In regard of which amending, S.* Gregorie *calleth it the new version of S.* Hierome. *Who neuerthelesse in another place, calleth the selfe same, the old Latine Edition; iudging it most woorthy to be followed. Saint* Augustine *calleth it the Italian.*

I will not so much as presume to gleane after their harueſt, or to interpose my iudgement; sith so many, and so excellent wits beyond the Seas, haue for these 40. yeers busied their heads about these Controuersies: *Non nostrum hos inter tantam componere litem.* But touching the Authoritie thereof, I will be bold to say, that all the authorities and arguments, that are alleaged by *Sixtus Quintus, Iodocus Coccius*, Cardinall *Bellarmine*, or others, to perswade vs to imbrace this Edition aboue all others, doe fall to the ground, and come to nothing: for, the Bible which they commend, is that which *Hierome* (the most skilful of any of the *Latine* Fathers in the Hebrew) translated out of the Originals. Not that which hee mended, as the *Præfaces* shew before each booke: which Bible is lost, and no where to be found; no not in the Vatican: so that they doe much abuse the ignorant Readers, in praysing *Hierome* for his wonderfull knowledge, and then thrusting vpon them a Bible, vvhich whence it came, or whose it is, is not knowne. For, if it had been the best of all others, why did *Hierome* translate the Bible after he had amended this?

As touching the last point, I haue made it plaine enough, in the verie recitall of the differences: and if that content not, I referre the Reader to that which followeth, in the conclusion of this third part.

ditũ est, Libri qui in ea continentur, partim ex antiquissima et vetustissima Editione Latina, quã S. Hier. communem et vulgatam, S. Pater Aug. Italam & S. Gregorius veterem appellant, retẽti sunt, &c. *Fortunatus Fauens. in Præf. de varijs Translationibus*, fully agreeing with the *Dowists*.

Sentences, or words added by Pope Clement, *which were not in Pope* Sixtus *Bible.*

1.

Vxor in domo viri, cum se voto constrinxerit & iuramento, si audierit vir & tacuerit, nec contradixerit sponsioni, reddet quodcunque promiserat; si autem extemplo cõtradixerit, non tenebitur promissi; onis rea: quia maritus contradixit, & dominus ei propitius erit. *Throughout all this part I follow the old* English *translation, the further to manifest their foule corruptions. It is farre more ancient then* Wiclifs, *and agrees verbatim with the Vulgar, some of the grosse faults onely excepted.*

Num. 30. 11. When a wife in her husbands house, bindeth herselfe by a vow and an oath, if her husband heareth it, and is still, and gainsaieth not her biheest, she shal yield whatsoeuer thing she behight; sothely, if the husband gainsaid her anon, she shall not be holdē guiltie of the biheest: for her husband gainsaid it anon, and the Lord shall be merciful to her. *These words are found, both in the* Hebrew, Chaldee, *and* Greek; *neither had* Pope Sixtus 5. *any reason to leaue thē out.* [a] Lucas Brugensis, *in his obseruations vpō the* Roman Bibles, *takes no notice of these words.*

[a] Romanæ correctionis in Lat. Bibliis Editionis Vulgatæ iussu Sixti 5. Pontif. Max. recognitis, loca insigniora, obseruata à *Fran. Luca Brugens. Ant.* 1603.

2.

Melius est sedere in angulo domatis, quam cum muliere litigiosa, & in domo communi.

Proverb. 25. 24. It is better to sit in the corner of an house without roofe, thē with a woman full of chiding, and in a common house. *This verse is read likewise in* Hebrew, Chaldee, *and* Greek: *there can be no reason giuen why it should be omitted.* Lucas Brugensis, *beeing vnwilling to discouer the imperfections of the* Roman Bibles, [b] *passeth it ouer in silence.*

[b] In his *Roman Correctoris.*

3

Vt impleretur quod dictum est per Prophetam dicentem:

Math. 27. 35. *After that they hadden crucified him, they departiden his clothes, and casten lot,* to fulfill that is said:

said by the Prophet, saying: They departiden to him my clothes, and on my cloth they casten lot.

diuiserunt sibi vestimẽta mea, & super vestem meam miserũt sortem.

You shall read the words both in Syriak, *and* Greek, *& in the* old Latine Bibles; *as you may perceiue by the translation into English, which was done many hundred yeeres agoe.* Lucas Brugensis *noteth not this difference.*

4.

Leuit. 20.9. *He that curseth his father or mother, die hee by death.* If a man curse his father or mother, his bloud be on him.

Patri Matriquæ maledixit.

Pope Sixtus leaues out these words, *Patri Matrique maledixit; although they be found in the* Hebrew, Chaldee, Greeke, *and* Louan Bibles. *You haue not this obseruation* in Lucas Brug.

5.

Iud. 17.2.3. Blessed be my sonne — than hee betooke tho to his modir: and she seid to him, I haue hallowed & avowed this siluer.

Reddidit ergo eos matri suæ: quæ dixerat ei, consecraui & vouì hoc argentum.

The words are in the Hebrew, Chaldee *and* Greek, and *were ill left out by* Sixtus, *beeing before in the* Louan: Lucas Brugensis *hath not shewed the correction hereof.*

6.

1. *Reg.* 4.21. And she clepid the child Ichaboth, and said, the glorie — is translated fro Israel; *for the Arke of God is taken away.*

Quia capta est Arca Dei.

In the Hebrew, Chaldee, *and* Louan Bibles, the words *are read.* Sixtus 5. *in leauing them out, followed the* Septuagint.

7.

3. *Reg.* 12.10. Thy fadir made grieuous our yoke, releeue thou vs. *Thus thou shalt speek to them:* My leest finger is greater then the backe of my fadir.

Sic loqueris ad eos.

These wordes are added by Pope Clement, *out of the* Hebrew, Chaldee, *and* Greeke.

8.

2. *Paralip.* 2. 10. You shall giue in to meates, twentie thousand chorus of Wheate, and so many chorus of Barly, *and of Wine, twentie thousand measures. Where these words are in the Original* Hebrew *and* Greek, *interpretation*, Lucas Brugensis [d] *wonders how they could bee omitted by any man. This hath beene also obserued by the Diuines of Louan in the Margent; though both they, and* Pope Sixtus, haue willingly and wittingly left them out of the Text.

Et Vini viginti millia metretas.

[d] Mirum est omitti à plerisq; libris illud, *Et Vini viginti millia metretas*, contra Hebraici fontis, et Græcæ interpretationis fidē. Cor. Rom. pag. 97.

9.

Esther, 15. 1. And no doubt, that ne Mardoche sent to Esther, that she should enter into the King. *Thus read the old Engl. Bibles, with this note by the side*; Also I haue found these words in the cōmon translation. Pope Clement *readeth thus*; And hee sent to her, (*no doubt but it was Mardochee*) that shee should enter into the King.

Haud dubium quin esset Mardocheus.

[e] Lucas Brugensis *bids vs take heed, how we change the word Hester, [which is read almost in all copies] into the word Esset, which yet Pope Clement* hath done. *The reading in* Sixtus Bibles *is thus*: Et mandauit ei Mardocheus, vt ingrederetur. And Mardocheus sent vnto her to come in.

[e] Nomen propriū *Esther*, caue mutes in verbum substantium, *Esset*, pag. 112. Ib.

Sentences or words left out by Clement, *that were in* Sixtus *Bibles.*

1.

1. *Reg.* 24. 8. The Lord liueth, for but the Lord smite him, either his day come that he die, either he goe down

Vidit Dominus, quia nisi Dom. percusserit eū, aut dies

into battaile & periſh: ſo the Lord be mercifull vnto me, that I ſend not my hand into the annointed of the Lord. Pope Clement *hath omitted theſe wordes very wiſelie: for although they be found in many bookes, yet they are not read in the* Hebrew, Chaldee, *or* Greeke.

eius venerit vt moriatur, aut deſcendens in prælium pericrit: propitius mihi ſit dominus, vt nō mittam manū meā in Chriſtū Dō.

2.

1. *Reg.* 25. 6. Peace be to all that euer thou haſt, *which hath theſe many yeeres preſerued thee, and all thine.*

Ex multis annis ſaluos faciens tuos, & omnia tua.

Theſe words of Sixtus, *and the* Louans, *are woorthilie left out by* Clement, *as ſuperfluous. So ſaith* [f] Lucas Brugenſis: *and they are not in the* Hebrew, Chaldee, *or* Greeke, *by the teſtimonie of the* Diuines of Louan.

[f] Subijciunt multi libri: Ex multis annis, &c. ſed redundat meritoque ſublatum eſt.

3.

2. *Reg.* 6. 12. And Dauid ſaid, I ſhall goe, & bring the Arke with bleſsing into mine houſe.

Dixitq; Dauid, Ibo & reducam Arcam.

Theſe words are not found in the Hebrew, Chaldee, *or* Greeke, *nor in many ancient copies: as* Lucas Brugenſis *ſheweth,* [g] *in his Annotations vpon the Vulgar Bible; and therefore, as the ſame Author ſaith in his* [h] Correctorie, *Our* Holie Fathers of Rome, *haue worthilie omitted thē. What he meaneth by theſe words, I know not; moſt euidēt it is, that* Sixtus Quintus *hath ratified and approoued of theſe words in his Bibles.*

[g] Annot. 53.
[h] Merito cenſuerunt Romani Patres hæc omittēda, quēadmodū clarū fieri poteſt ex notationibus noſtris. Rom. Cor. pag. 74.

4.

2. *Reg.* 8. 8. King Dauid tooke full much braſſe, *of the which, Salomon made all the brāſen veſſels in the Temple; and the braſen Sea, and the pillars, and the Autar.*

De quo fecit Salom. omnia vaſa ærea in tēplo, et mare æneum, et colūnas et altare.

Theſe words, as [i] Lucas Brugenſis *noteth, doe belong vnto the* 1. *of* Chron. 18. 8. *they are neither in the* Hebrew, Chaldee *nor* Greeke: *and yet they are in ſundrie* Manuſcripts, *the* Louan, *and* Sixtus Bible.

[i] Nō eſt huius loci, ſed 1. Para. 18. 8. Rom. Cor. pag. 75.

2. *Reg.*

5.

2. *Reg.* 19. 10. How long then ye ſtill, and bringen not againe the King? *And the Counſell of all Iſraell came vnto the King.*

Et Conſilium totius Iſrael venit ad Regem.

Theſe words are not in the old Manuſcripts, *by confeſſion of the* Louans, *nor in the* Hebrew, *and* Chaldee, *and therefore worthilie omitted by* Clement: *although* Sixtus, *and the* Louans, *haue taken them out of the* Greeke.

6.

Prou. 24. *vlt.* *How long ſleepeſt thou ſlowe man? when ſhalt thou riſe fro ſleepe?* Sothelie, thou ſhalt ſleepe a little, thou ſhalt nappe a little.

Vſque quo piger dormies? vſque quo de ſomno conſurges?

Pope Sixtus, *with the* Louans, *hath theſe words; which becauſe they are not found in the old* Manuſcripts, Hebrew, Chaldee, *or* Greeke, *Pope* Clement *hath omitted.* Lucas Brugenſis *citeth not ſo much in his* Correctorie.

7.

Sap. 1. *ver. penult.* For rightfulnes is euerlaſting and vndeadlie: *but vnrightfulneſs is getting of death.*

Iniuſtitia autem mortis eſt acquiſitio.

The Diuines *of* Louan, *finding not theſe words in the* Originall, *nor in the beſt and ancient* Manuſcripts, *haue worthilie and wiſelie thruſt them out of the Text into the Margent.* Sixtus Quintus, *being wiſer then they, hath reſtored them vnto the Text againe: but his Succeſſor, Pope* Clement, *hath reuerſed his iudgement, and thruſt them cleane, both out of the Margent, and out of the Text.*

8.

Habacuc. 1. 3. Why beholdeſt thou Deſpiſers, & art ſtil, whilſt the vnpitous man defoulcth a rightfuller than himſelfe? And thou ſhalt make men as fiſhes of the Sea, and as creeping things, not hauing a leader.

Quare reſpicis contemptores, et taces, conculcante impio iuſtiorem ſe? Et facies homines quaſi piſces Maris, et quaſi reptilia non habentia ducem.

This sentence dooth properlie belong vnto the 13. *and* 14. *verses of this chapter, as* Lucas Brugensis *noteth, both in his* Correctorie, & Annotations. *They were first misplaced by errour of some, the errour followed in diuerse* Manuscripts: *but by the* Hebrew, Chaldee, *and* Greeke *bookes, it was easie for* Clement *to reforme* Sixtus, *and the* Louan Bibles.

Patres superfluere iudicarunt: vt certe nõ sunt huius loci, sed infra, ver. 13. et 14. quod alias docuimus. *Rom. Correct.*

9

Math. 24. 41. Twcyne in a bed, that one shal be take, and the other left.

Duo in lecto, vnus assumetur, & vnus relinquetur.

About the taking, or leauing of these wordes, there is great varietie of opinions: the copies Greek *and* Latine, *the* Fathers *of the East and West Churches*, Popes *against* Popes *are diuided: there is no agreement to be looked for.* Henten *had very wiselie thrust them out of the Text, being the words of* Luke, *and not of* Mathew. Sixtus *hath restored them vnto the Text againe; but they staied there but a verie little while, no longer then till* Clements *Bibles came forth.*

10.

Acts. 14. 6. And all the multitude was moued togider in the teaching of them. Paul and Barnabas dwelten at Lystris.

Et cõmota est omnis multitudo in doctrina eorũ: paulus autem, & Barnabas morabantur Lystris.

These words, in Lucas Brugensis *opinion, are* [a] *not easilie to be added; some* Greeke *bookes haue them: but in the better* Greeke *and* Syriack *they are wanting.* Sixtus *hath them;* Clement *hath them not.*

[a] Nõ facile addenda sunt. *In Correct. Rom.* pag. 325.

11.

Acts. 24. 18. 19. And they caughten mee, and they crieden and saiden, Take away our enemie.

Et apprehenderunt me clamantes, et dicentes, tolle inimicũ nostrũ.

[b] Hæc vt superflua, auferenda Patres statuerunt. pa. 329. *in Cor. Rom.* 248. *Notat.* 406. pa. 84.

[b] Lucas Brug. *would perswade vs, that* Sixtus Quintus, *and* Clemens Octavus, *did consent to remooue these words out of the Text, as superfluous and vnnecessarie: (and indeed, they are neither found in the* Greeke, *nor in the* Syriack, *nor in all the* Manuscripts) *but the contrarie appeares; namely, that* Sixtus *and* Clemens *did differ in opinion: for* Sixtus *hath put them into the Text, and* Clement *the* Pope *hath thence remoued them.*

12.

Ecce prædixi vobis, vt in die Domini non confundamini.

Ioh. Ep. 2. *ver.* 11. Loe, I before-seide to you, that you be not confounded in the day of our Lord.

This sentence is adiudged to be superfluous, by our Holie Fathers, as Lucas Brugensis [c] *obserues: and yet one of them hath authenticated it in his Bible; to wit,* Sixtus 5. *The* Diuines *of* Louan, *and the* Greeke copies, *with* Clement the 8. *know no such thing.*

[c] *In his Correct.* pag. 361.

Flat contradictions, or contrarieties of reading in the two Bibles of Sixtus *and* Clement.

1.

Meæ. Tuæ.

Exod. 23. 18. Clement, *with the* Hebrew, Chaldee, & Greeke, readeth *mine*; Sixtus *with the* Louans, *thine: which difference is noted by* Lucas Brugensis.

2.

A Meridie. Ad Meridiem. [d] Alij ad Meridiem male. *Luc. Brug. Cor. pag.* 44.

Num. 34. 4. *From* the South, *Clement, Hebrew*, and *Chaldee. To* the South, Sixtus and the Louans, *according to the Greeke: the later reading* [d] *is false.*

3.

Inter lepram et lepram.

Deut. 17. 8. Betweene leaprosie, and leaprosie, *Clement*, and the *Chaldee Paraphrase.*

Betwee

Betweene leaprosie, and *no* leaprosie, Sixtus *and the* Louans: *but* [a] Lucas *saith, we must not read thus at anie hand.*

Inter lepram et non lepram.
[a] Nequaquam est addenda negatio. *In Cor.* pag. 48.

4.

Iosua. 2.18. Shalbe a signe, Clement *and the* Louans, *according vnto the* Hebrew *and* Chaldee.

Signum fuerit.

Shall *not* be a signe, Sixtus 5. *following heerein* Rabanus; *but still as his manner is, for the worse: for, as* [b] Lucas Brugensis *hath obserued, there must not be any negation in this place.*

Signum non fuerit.
[b] *In Cor.* pa. 53.

5.

Ios. 4.23. *Your God,* Clem. Hebr. Chaldee, Greeke, *and certaine* Manuscripts.

Deo vestro.

Our God, Sixtus, *the* Louans, *and* Arias Montanus: *but* [c] *this must not be, saith* Lucas Brug.

Deo nostro.
[c] Secundæ personæ non sunt mutandæ in primas.

6.

Ios. 11.19. There was no cittie which yeelded it selfe vnto the children of Israel, but the cittie of the Heuits, *Clem.* the *Hebrew,* and the *Chaldee.*

Non fuit ciuitas quæ se traderet filijs Israel, præter Heuæum.

There was no cittie, which betooke *not* it selfe to the sonnes of Israel, out-take Euey, that dwelled in mount Gabaon: Sixtus *following the* Septuagint, *and the* Manuscripts. [d] *But this reading is not so good.*

Non fuit ciuitas quæ se non traderet, &c.
[d] Minus integrè. *Luc. Brug. in Cor.* pag. 55.

7.

Iud. 14.3. *Mine,* Clem. Hebr. chaldee and greeke: *Thine,* Sixtus, *the* Louans, *and* Arias Montanus; *setting downe* [e] *the second person for the first, which should not bee.*

Meo.
Tuo.
[e] *Luc. Brug. in Cor.* pag. 62.

8.

1. *Reg.* 4.9. To *you.* Clem. *the* hebrew, *and* chaldee. To *vs,* Sixtus, *the* greeke *and* Pagnine.

Vobis.
Nobis.

9.

A-te. 1. *Reg.* 20. 9. Farre be this from *thee.* Clem. *the* Manuſc. Hebr. Chald. *and* Greeke.

A-me. Farre be this from *me.* Sixtus *& the* Louans, *by changing the ſecond perſon into the firſt.*

10.

Super menſam meam. 2. *Reg.* 9. 11. Vpon *my* table. Clem. *agreeing with the* Hebrew, Chaldee, Greeke, *and the* Louans.

Super menſam tuam. Vpon *thy* table. Sixtus, *according vnto* 15. Manuſcripts.

11.

Manſuetudo tua multiplicauit me. 2. *Reg.* 22. 36. *Thy* mildneſs hath multiplied me. *Clement,* the *Hebrew, Chaldee,* and *Greeke.*

Manſuetudo mea, &c. *My* mildneſs, &c. *Sixtus,* the *Louans,* and moſt *Manuſcripts.*

12.

Extrinſecus. 3. *Reg.* 7. 9. *Outward.* Clem. Hebr. chald. & greek.

Intrinſecus. *Inward.* Sixt. *the* Louans, *and ſome* Mſs. *the cleane contrarie;* [a] *which muſt not be written.*

[a] Non eſt ſcribendũ contrariũ, *intrinſecus,*

13.

Nobis. 2. *Eſdr.* 4. 22. To *vs.* Clem. *the* hebrew, greeke, *and* 5. Manuſcripts.

Vobis. To *you.* Sixtus, *the* Louans, *and one or two* Mſs.

14.

Parvulos tuos. Pſal. 136. 9. *Thy* little children. *Clem. Hebr. Chaldee* and *Greeke,* together with 6. *Manuſcripts.*

Parvulos ſuos. *His* little children. *Sixt.* and the *Louans:* which faulty reading is carefully to be [b] avoided.

[b] *Euc. Brug. in Cor.* pag. 138.

15.

Qui affligit patrẽ, et fugat matrem, ignominioſus eſt. *Prou.* 19. 23. He that deſtroieth his father, or *chaſeth away* his mother, is a lewd and ſhamefull child. *Clement, Hebrew, Chaldee,* and *Greek.*

Hee

Hee that turmentith his fadir, and *fleeth away fro* his modir, ſhall be full of euill fame, and be curſed. *Sixtus* & the *Louans.* Lucas Brug. *doth very well approue of* Clements *Correction: which, as his manner is, he would haue to be* [c] *thought to be done, by ioynt conſent of both Popes.*

Qui — fugit matrem.

[c] Rectè Romani Patres. *Luc. Brug. in Cor. pag. 147.*

16.

Sap. 2. 11. Be our ſtrength the law of *rightfulnes.* Cle. *the* greeke, *and the beſt* Manuſcripts.

Be our ſtrength the law of *vnrightfulnes.* Sixtus *and the* Louans. *This fault came by the inconſiderateneſs of the* [d] *Scribes, and Copiers out of Bookes.*

Sit fortitudo noſtra lex iuſtitiæ.

Iniuſtitiæ.

[d] *Lucas Brug. in Cor. pag. 156.*

17.

Sap. 3. 16. The ſonnes of Avowterers ſhall be in *deſtroying.* *Clem.* and the *Greek.* The ſonnes of Avowterers ſhall be in *perfection.* The Louans.

In inconſummatione.

In conſummatione.

18.

Eccleſiaſticus. 7. 4. Aske not *of the Lord* prehemi-nence. Clement *and the* Greeke.

Noli quærere à Dom. ducatū.

Nile thou ſeeke *of a man* leading. Sixtus, *and the* Lovans. *Therefore it is not true, that both the Popes did conſent to the correction of this place.*

Ab homine. Rō. *Cor.* p. 175. Romani patres correxerunt *à Dom.* Deo ſcilicet, quod vulgo legitur *ab homine.*

19.

Eccle. 8. 8. All wee dien, & *wolen not* come into ioy. *Clem.* with 12. *Manuſcripts.*

Omnes morimur, et in gaudium nolumus venire.

Wee *wolen.* Sixtus *and the* Louans. [e] *Wee muſt beware of committing the like fault.*

Volumus.

[e] Rō. *Cor.* p. 176.

20.

Eccle. 21. 15. Forſooth *wiſedome* is, which is plenteous in euill. *Clem.* the *Manuſcripts*, and the *Greek.*

Eſt autem ſapientia, quæ abūdat in malo.

Forſooth *vnwiſedome* is, &c. Sixtus *and the* Louans, [f] *reading it amiſſe.*

Inſipientia.

[f] *Brug. in Cor.* p. 184. Pro *ſapientia*, quidam contrarium putauerunt eſſe corrigendum, *inſipientia*; ſed malè.

Manus meas extendi in altũ, & insipientiam eius luxi. Animam meam direxi ad illam.

Eccle. 51.26. I stretched my hands on high, and *sorried for its follie.* I directed my soule vnto it. *Clem.* and the *Greeke.*

In sapientia eius luxit anima mea, & ignorantias meas illuminauit.

I stretched forth my hands on high, and *my soule shined in the wisedome of him*; and he lightned my vnkunnings; Sixtus *and the* Louans. *This is a verie faultie reading.* [a] *See* Luc. Brugen. *both* Annotations, *and* corrections *of the Vulgar Bible.*

[a] Hæc est germana huius loci lectio, à multis vindicata mendis, Romanorum Patrum industria. *Rom. Cor.* p. 206. & *Notat.* 309.

22

Ingredientur.

Egredientur.

Ezech. 14.22. They shall *goe in.* Clement *alone.* They shall *goe out.* Sixt. *and the* Louans, *heerein agreeing fully with the* hebrew, chaldee, and greeke.

23

Quare respicis super iniqua agentes? Quare non respicis? &c.

Habacuc. 1.13. Why *beholdest thou* on men dooing wickedlie? *Clem.* the *Hebr.* and *the Greeke.* Why *beholdest thou not* on men dooing wickedlie? *Sixtus* and the *Louans.*

24

Grandis sermo, et ininterpretabilis ad dicendum.

Et interpretabilis.

[b] Seruanda est syllaba *in*, duplicata in voce, *ininterpretabilis.* Rom. Cor. pag. 352.

Hebr. 5.11. This is a great word for to say, and *not able to be expounded. Clem.* the *Greek*, and the *Syriack*, with tenne *Manuscripts.* This is a great word for to say, and *able to be expounded. Sixt.* [b] See *Lucas Brug.* Annot.

25

Doctas.

Indoctas.

2.Pet.1.16. *Learned. Clem. Vnlearned. Sixtus* and the *Louans. Lucas Brugen. in his* Annotations *could not resolue this doubtfull reading, for want of Latin copies. Since that time, he reseth*

very

very well satisfied with the correction of Clement alone, [c] although he doth seeme to allude vnto both the Popes.

[c] Lucas Brug. in Cor. pag. 359. Egregiè correctores, indoctas, quod vulgò legitur, emendarunt.

Errors in Numbers.

1.

Exod. 32.28. There fell in that day, about *three and twentie thousand* men. *Clem.*

Cecideruntq; in die illa, quasi viginti tria millia hominum.

About *thirtie three thousand* men. *Sixt.* and the *Louans.* But the *Hebrew*, *Greek*, and *Chaldee*, haue but *three thousand*; which is a farre lesse number. The obseruation is [d] *Lucas Brugensis.*

Quasi triginta tria millia hominum.

[d] *In Corr.* p. 28. In quibusdam legitur — *tria*: his postremis fauent Hebræa, Græca, et Chaldæa.

2.

Exod. 24.5. They offered — calues to the Lord. *Clem.* according with the *Hebrew*, *Chaldee*, and *Greeke*, and 9. *Manuscripts.*

Immolauerúntque victimas pacificas domino vitulos.

They offered *twelue* calues, &c. *Sixt.*

Vitulos duodecim.

3.

2. *Reg.* 15.7. After *fortie* yeeres. *Clem. Hebr. Chald.* and *Greeke.*

Post 40. annos.

After *foure* yeeres. *Sixtus.* Some copies read *fiue*: some *sixe.* See [e] *Lucas Brug.* Annot. and Correct.

Post 4. annos.

[e] Non est *quadraginta* mutãdum cum *quinque*, nec cum *sex*, ac ne cum *quatuor* quidem. Ro. Cor. p. 77.

4.

2. *Reg.* 16.1. *One* bottle of Wine. *Clem. Hebr. Chald. Greeke*, and sixe *Manuscripts.*

Vtre Vini.

Two bottles of Wine. *Sixtus* and the *Louans.* But as Lucas Brug. *willeth vs*, [f] *wee must take heede that wee write not* two *for* one.

Duobus vtribus.

[f] Pro vtre non scribas duobus vtribus, vt multi. *In Cor.* p. 77.

3. *Reg.* 4.

Quinque et mille. 3.*Reg.*4.32. *A thousand and fiue.* Clement, *and the* Chaldee Paraphrase.

Quinq; millia. [a] Caue legas. *Luc. Brug. in Correct.* pag.81. *Fiue thousand.* Sixtus; *Following the* Hebrew *&* Greek. *Of the which reading,* [a] Lucas Brugensis *willeth vs to beware.*

6.

Quindecim annis. 4.*Reg.*14.17. *Fifteene* yeeres. *Clem.* the *Hebr. Chaldee,* and *Greek.*

Viginti quinque. *Fiue and twentie* yeeres. Sixtus, *with the* Louans, *& most of the ancient copies.*

7.

Sexaginta viros. 4.*Reg.*25.19. *Threescore* men. *Clem. Hebrew, Chaldee,* and *Greeke.*

Sex viros. *Sixe* men. *Sixtus,* the *Louans,* and most *Mss.*

8.

Centum quinquaginta. 1.*Paralip.*8.*vlt.* A hundred and fiftie. *Clement,* the *Hebrew,* and the *Greeke.*

Centum quinquaginta millia A hundred fiftie *thousand.* Sixt. Louans, *and most* Manuscripts.

9.

Quingenta millia. 2.*Paral.*13.17. *Fiue hundred thousand. Clem. Hebrew,* and *Greeke.*

Quinquaginta millia. *Fiftie thousand. Sixtus, Louans,* and *Pagnine.*

10.

Trecenta millia. 2.*Paral.*25.5. *Three hundred* thousand. *Clement, Hebrew,* and *Greeke.*

Triginta millia. *Thirtie* thousand. *Sixtus,* the *Louans,* and the *Manuscripts.*

11

Vrbes ædificavit sibi. 2.*Paral.*32.29. He built cities for himselfe. *Clem. Hebr.* and *Greeke.*

Hee

Hee builded *sixe* cities, &c. Sixtus, *the* Louans, *and the* Manuscripts. Vrbes sex ædificauit sibi.

12.

2. *Esdr.* 2. 66. *Seauen hundred.* Clem. Hebrew, *and* Greeke. Septingenti.

Sixe hundred. Sixtus *and the* Louans. Sexcenti.

13.

1. *Esd.* 2. *v. penult.* *Threescore thousand.* Clem. Hebr. *and* Greeke. *See* Lucas Brug. *learned*[a] Annot. & Corr. Sexaginta millia.

Fortie thousand. Sixtus, *the* Louans, *and the* Mss. Quadraginta milha.

[a] *Notat. 79. et Rom. Cor. p. 103*

14.

2. *Esdr.* 7. 12. *Two hundred.* Clem. Hebr. & Greek. Ducenti.

Eight hundred. Sixtus *and the* Louans. Octingenti.

15.

2. *Esdr.* 7. 21. The sonnes of Hezechias, *ninetie and eight.* Clement, Hebrew, Greeke, *and* 13. Mss. Nonaginta octo.

Nine hundred. Sixtus, *and the* Louans. Nongẽti octo.

16.

2. *Esd.* 7. 66. *Three hundred.* Clement, Hebrew, & Greeke. Trecenti.

Sixe hundred. Sixtus *and the* Louans. Sexcenti.

17.

2. *Macchab.* 13. 15. *Foure thousand.* Clement, *the* Louans, *and the* Greek. Quatuor millia

Foureteene thousand. Sixtus *and the* Manuscripts. Quatuordecim millia.

18.

Mart. 2. 1. After *a few* daies. Clement. *the* Greek, *the* Louans, *and the* Syriack. Post dies.

After *eight* dayes. Sixtus, *and the* Manuscripts. Post dies octo.

19.

Ioh. 6. 13. Of fiue Barley loaues, *Clement*, the *Louans*, and the *Syriack.* Ex quinque panib⁹ ordeaceis.

Ex quinque panibus ordeaceis & duobus piscibus. [a] *In Cor.* pag. 311.

Of fiue Barley loaues, *and two fishes.* Sixtus; *beeing blamed therefore by* Lucas [a] Brugensis.

Notorious differences, by way of changing.

1.

Filia sum Bathuelis, filij Melchæ, quem peperit ipsi Nachor.

Gen. 24.24. I am the daughter of Bathuel, the sonne of *Melcha*, which she bare vnto *Nachor*. *Clem.* 15. *Mss. Hebrew, Chaldee*, and *Greeke.*

Filia sum Bathuelis, filij Nachor, quem peperit ei Melcha.

I am the daughter of Bathuel, sonne of *Nachor*, whō *Melcha* childed to him. *Sixtus*, the *Louans*, and some fewe *Manuscripts.*

2.

Qui autem superbierit obedire nolens sacerdotis imperio, et decreto iudicis — moriatur homo ille.

Deut. 17. 12. That man shall die, that is proud, and will not obey to the heest of the Priest, *and to the* sentence of the Iudge, that serueth in that time to the Lord thy GOD. *Clement, Hebrew, Chaldee, Greeke*, and the most *Manuscripts.*

Qui autem superbierit obedire nolens sacerdotis imperio: ex decreto iudicis, moriatur homo ille, &c.

That man that is proud, and will not obey to the heest of the Priest, *by the* sentence of the Iudge, &c. he shal die.

[b] To. 1. p. 850. * *See my Lo. of Winchester in his booke of Obed.* p. 135. *who hath sufficiently declared the corruption of this place.* Ib.

This place is thus cited by Sixtus, *and the* Louans. Bellarmine, [b] Coccius, the * Author of the Defence, *and others, do make great store of this place, to proue the Popes super-royall power, and sole iudgement in Controuersies of Religion: but if* Bellarmine, *or any* Papist *whatsoeuer, doe thinke to make any benefit of this place, he is not onely deceiued, but accursed also, by the* Bull *of* Clemens Octavus. *But as a learned Papist told a friend of mine, vpon*

the

the like occaſion, the Bulls *of* Popes *are alwaies* tremẽdæ, *but not* tenendæ. *For* [c] Bellarmine, *although hee be commaunded, vpon paine of the greater curſe, to reforme his quotations, according to the late corrected* Vulgar: *yet he will not change his former reading, though it were neuer ſo corrupt; becauſe on it is built a maine point of Poperie, which would ſcone come to nothing, if that vitious reading were taken away. I wonder that the Cardinall doth refuſe to obey his ſpirituall Paſtor heere vpon earth, at* * *whoſe feet he is wont to proſtrate both himſelfe & his writings.*

[c] Bellarmine *reades* ex decreto Iudicis, *in 3. ſeuerall places,* To. 1. pa. 175. 176. & 959.

* Ipſius ſummi Põtific. Chriſti vicarij cenſuræ, non ſolũ præſens opuſculũ, pag. 320.

ſed omnia ſcripta mea lubens, et volens ſubmitto. Bell. Apol. contra Barclaiũ.

3.

Ioſ. 3. 17. The people went towards *Iericho.* Clem. Hebrew, Chaldee, *and* Greeke.

Populus autem incedebat contra Iericho.

The people went towards *Iordan.* Sixtus, *and the* Louans, *following the ancient* Manuſcripts.

Contra Iordanem.

4.

1. *Reg.* 3. 2. 3. And at that time, as Ely lay in his bedde, his eyes beganne to wex dimme, *that hee could not ſee. And yet the light of God went out,* Samuel ſlept in the Temple of the Lord. *Clem. Pagnine,* and the *Greeke.*

Oculi eius caligauerant, nec poterat videre: Lucerna Dei antequam extingueretur.

It was done in a day, Helie lay in his bed, his eyen daſe-widen, *and he might not ſee the Lanterne of God before it was quenched.* And Samuel ſlept in the Temple of the Lord. *Sixtus* and the *Louans.*

Oculi eius caligauerant, nec poterat videre Lucerna Dei, antequam extingueretur.

The reading ſeemes to be verie doubtfull, in the iudgement of * Lucas Brugenſis; *the ancient Writers and Commenters, following ſome the former, others the later reading. In his* Annotations, *he doth rather incline vnto the*

* *Annot.* 42. et *Rom. Cor.* pa. 65.

later reading: in his Correctorie *he is resolute for the former.*

5.

Venit autem nuncius ad Ioab.

3. *Reg.* 2. 28. Tidings came to *Ioab.* Clement, Hebrew, Chaldee, *and* Greeke.

–Ad Salomonẽ.

Tidings came to *Salomon.* Sixtus, *the* Louans, *and almost all the* Latine copies.

[a] In hac librorum diuersitate, quid potius sequendum sit, quæstio est nõ cõtemnẽda. *Lu. Brug. in Annot.* 65.

[a] *In such varietie of readings, it will be worth the while, for a man to inquire which is the better reading. The more praise doth Pope* Clement *deserue, which hath resolued this doubtfull reading out of the Originals, as* Lucas Brugensis *hath well obserued in his* [b] Correctorie.

[b] *Pag.* 81. Retinendum est nomen Ioab lege: Notationes nostras. Notat. 65.

6.

Veniebat Phul, rex Assyriorũ, in terram.

4. *Reg.* 15. 19. And Phul the King of the Assyrians, came into the *Land. Clement, Hebr. Chald.* and *Greeke.*

–In Therſam.

Phul, the King of the Assyrians, came into *Therſa.* Sixt. *and the* Louan.

7.

Fecit muros eius in latitudinem.

Iudith. 1. 2. Hee made the walls in *breadth* 70. cubits. *Clement*, and the *Greeke.*

–In altitudinẽ.

He made the walls in *height* 70. cubits. *Sixtus* & the *Louans.*

The words in altitudinem, *in* Sixtus Bibles, *are printed in the same letter that the Bible was, and pasted on verie cunninglie, where before it was* in latitudinem. *A manifest argument, first, of the incredible paines, that* Sixtus Quintus *caused to bee taken in setting forth of the Bible most correctedlie: and yet forsooth, they would perswade the world, that it* [c] *was very negligentlie printed, and that he should therefore cause them to be reprinted againe.*

[c] Sixtus Quintus animaduertens non pauca in sacra Biblia prælo vitio irrepsisse, quæ iterata diligẽtia indigere viderentur, totum opus sub incudem reuocandum censuit atque decreuit. *Præf. ad Biblia Clem.*

Secondly,

*Secondly, that this correction proceeded of iudgement, and was done of set purpose; so that it can in no wise bee excused by the fault of the Printer, or Corrector: the Corrector was, himselfe; the printing of it, a deliberate Act: but heereof you may see elsewhere a more large * discourse.*

Erres quo magis incorruptè perficeretur, nostra nos ipsi manu correximus, si qua prælo vitia obrepserant. Sixt. in Præf. Nonne se pugnantia loqui vident? * *Heereafter, in my Apologie for the Bellum Papale.*

8.

Iudith. 1:2. *In height,* thirtie cubits. *Clement* and the *Greeke.* In altitudinem.

In breadth, thirtie cubits. Sixtus, *and the* Louans. In latitudinem.

9.

Iob. 31.7. If *my hart* hath walked after *mine eyes.* Clement, Hebrew, Chaldee, *and* Greecke. Si secutum est oculos meos cor meum.

If mine *eye* haue sued my *heart.* Sixtus, Greg. *& the* Louans. Si secutus est oculus meus cor meum.

10.

Psal. 41. 3. My soule hath thirsted for God, euen for the *strong* and liuing [God]. Clement, Pagnine, Hebrew, Chaldee, Greeke, *and* 14. Manuscripts. Sitiuit anima mea ad Deum fortem.

My soule thirsted to God, *that is a quicke well.* Sixtus, *the* Louans, *and the late* Bible, *set forth by* Fortunatus Fanensis: *which being printed* [d] *so latelie, sheweth in what account the* Clement Edition *is with the Papists; that, notwithstanding so terrible a commination threatned, dares to oppugne it so mainely and openly as he doth.* Sitiuit anima mea ad Deum fontem viuum, [d] *At Venice, 1609. in two Tomes.*

the better. Tutò mutari posset in Deum fortem viuum: nam Bellar. lib. 2. de verbo Dei. cap. 11. pag. 121. *Bellarmine thinketh the reading of Clement to be* in Hebræo est.

11.

Prou. 20. 25. It is a destruction for a man *to spoile the Saints.* Clement, 18. Manuscripts, *and the* Hebrew. Ruina est homini deuorare Sanctos.

Deuotare. Falling of man, is *to make a vow to* Saints. *Sixtus*, the *Louans*, and the *Greeke*.

There is on this place great varietie of reading, as Luc. Brugen. [a] *hath very learnedly obserued: occasioned partly by the vnskilfulnes of the Scribes; partly, by the negligence of the Readers in former times. The error proceedeth from the change of a letter, or two: which though it seeme neuer so small a matter, yet there may lie as much in it, as may concerne the safetie of a mans soule.*

[a] *Annot.* 185. *et Rom. Cor. p.* 147.

There be foure different readings obserued; the first, Deuocare sanctos; *Whereby is meant, prayer vnto the Saints in Heauen, to help vs in our necessities. The second,* Denotare sanctos; *to note and defile the Saints, with iniurious and contumelious speeches. The third,* Deuotare sanctos; *either to binde a mans selfe by a vow, to persecute the Saints, as the men did Paul in the* Acts (*in which vnderstanding,* Bede & Salonius *take the words*); *or else to make a solemne vow vnto them: thus both* Lyra, & Hugo Cardinalis *haue expounded it. The fourth and last,* Deuorare sanctos; *to deuoure good and holy men, that is, to spoile them either of their goods, or of their liues: or if you read,* Deuorare sancta, *the meaning is, to abuse, and alienate things consecrated vnto good vses.*

The first of these readings, is not very probable, and very obscure; beeing vnwarranted by the most, or the best Copies. The second, not vnlike the former; beeing iustlie reprooued by Iansenius. *The third, is a very common and receiued reading in most bookes; and hath some probabilitie out of the* Hebrew, Greeke, *and* Chaldee: *but yet the reading is very barbarous and fooliſh. The fourth & last,* Deuotare sanctos, *is most probable; found in the most, the most ancient, and most approoued Copies.*

This is Lucas Brugensis *opinion, concerning these foure ſeuerall Readings; a painfull, learned, and as iudicious an obſeruer of the Bibles, as euer wrote of their ſide: and yet to ſee the tyrannie, which the Pope of Rome holds ouer mens iudgements; he is compelled in his booke of the* Roman Corrections, *to reconcile the different readings of* Sixtus *and* Clement; *a thing as vnpoſſible, as to bring Heauen and Earth, East and Weſt, Light and Darkneſſe, Truth and Poperie together.*

12.

Sap. 6. 11. They that keep *righteous things, rightfully, ſhall be iuſtified.* Clement. — Qui — cuſtodierint iuſta, iuſtè, iuſtificabuntur.

They that keepen *rightfulneſs, ſhall be deemed rightfully.* Sixtus, *and the* Louans. — Qui — cuſtodierint iuſtitiã, iuſtè iudicabuntur.

There haue beene foure miſtakings about theſe words, as well as about the former. See Lucas Brug. *both* [b] Annotations, *and* Corrections *of this place.* — [b] *Annot.* 204. *et Cor. Rom.* p. 158.

13.

Sap. 18. 9. And that they ſhould firſt ſing the prayſes *of their forefathers.* Clem. 2. Mſs. *and the* Greeke. — Patrũ iam decantãtes laudes.

And ſungen heryings *to the fadir of all men.* Sixtus, *and the* Louans. — Patri omnium.

The former reading is more agreeable with the Greeke, *and conformable vnto the* Vulgar Interpreter. — *Luc. Brug. in Correct.* pa. 170.

14.

Eccluſ. 16. 9. He ſpared not the pilgrimage of *Loth.* Clement. — Non pepercit peregrinationi *Loth.*

He ſpared not the pilgrimage of *them.* Sixtus, *and the* Louans. — Non pepercit peregrinationi *illorum.*

15.

Eccleſ. 24. 41. As the *courſe of a riuer.* Clem. — Ego quaſi fluuij Dyorix.

As the *ſtoud Dorix.* Sixtus, *and the* Louans. — Ego quaſi fluvius Dorix.

The

The copies varie in this place: some read Dorix; *some* Diorix; *some* Dorax; *and others,* Vorax. *The true reading is that of* Clement: *as* Lucas Brugensis *doth wel declare in his* Annotations, [c] *and elsewhere.*

Bell. deberet corrigi: ego quasi fluvij Diorix. *De verbo Dei. l. 2. c. 11. pa. 119.* [c] *Vide Correct. Rom. pag. 187. Annot. 272.*

16.

Eccles. 38. 25. The wisedom of *a learned man,* commeth by vsing well his vacant time. Clement, *and the* Greeke.

Sapientia scribæ in tempore vacuitatis.

Write thou wisedome in the time of voidnes. Sixtus & *the* Louans, *contrarie to the true meaning of these words.*

Sapientiam scribe.

17.

Eccles. 42. 9. A daughter is a secret watch of the Father: and the carefulnes that hee hath for her, taketh away his sleepe; least *she should passe the flower of her age.* Clement, *and the* Greek.

Filia Patris abscondita est vigilia, et solitudo eius aufert somnũ, ne forte in adolescentia sua adulta efficiatur.

An hid daughter of a fadir is waking, and businesse of him: she shall take away sleepe, *least peraduenture she be made a vowtresse.* Sixtus, *and the* Louans. *This later faultie reading, is well mended by* Clement.

Adultera. *Luc. Brug. in Cor. pag. 200.*

18.

Eccles. 46. 17. *God had respect vnto Iacob,* and for his faithfulnesse he was approoued for a Prophet. *Clem.*

Vidit Deus Iacob, et in fide sua probatus est Propheta.

He saw the Lord of Iacob, and in his faith hee was proued a Prophet. *Sixtus,* and the *Louans.*

Vidit Deum Iacob, &c.

19.

Isa. 46. 11. I clepe *a bird* fro the East. *Clement,* the *Hebrew,* and *Greeke.*

Vocans ab Oriente au.m.

I call *a iust man* from the East. Sixtus. *This reading is the worst of all others. The* Louans *thrust it into the margent, with a note of disgrace.* Sixtus *brought it into*

Vocans ab Oriente iustum.

the

the Text againe; but Clement *hath caſheerd it for euer comming thither.*

20.

Iere. 17.9. The heart is deceitfull *of* [or aboue] *all things.* Clement, 9. Manuſcripts, Hier. Hebrew, Chaldee, *and* Greeke. — Pravum eſt cor omnium. Hebraiſmus.

The heart of *man* is ſhrewd and vnſearchable. Sixtus, *and the* Louans. — Pravum eſt cor hominis, et inſcrutabile.

21.

Iere. 50.39. The Dragons ſhall dwell with *fawned wilde men.* Clem; *being much cõmended for the correction of this place.* — Habitabunt Dracones cum faunis ſicarijs.

The Dragons ſhall dwell with *fooliſh cut-throates.* Sixtus, *and the* Louans. — Habitabunt Dracones cum fatuis ſicarijs.

22.

Baruch. 3.23. The Merchants of *Merha*, and Theman. *Clem.* with the *Greek. This place is well amended.* — Negotiatores Merrhæ, et Theman.

The Merchants of the *Earth*, & of Theman. *Sixtus*, and the *Louans.* — Negotiatores terræ, &c.

23.

Baruch. 6.26. And as to dead things, *gifts* ſhal be ſet before them. *Clem.* the *Louans*, and the *Greeke.* — Sicut mortuis munera eorum illis apponẽtur.

As to dead things, *ſhoulders* ſhal be put to them. *Sixt.* and the *Louans.* — Humeri illis apponentur.

24.

Ezech. 39.2. *I ſhall cauſe thee to goe forth.* Clem. — Educam te.

I ſhall deceiue, or ſeduce thee. Sixtus *and the* Chaldee Paraphraſe. 22. Manuſcripts, *read*, reducam te, *I wil bring thee backe againe. See* Lucas Brugenſis Annot. — Seducam te.

25.

1. *Macchab.* 12.19.20. This was the copie of the Letters, which *Arius* the King of Sparta ſent vnto Onias: — Hoc eſt reſcriptum Epiſtolarũ quod miſerat Oniæ: Arius Rex Spartiarũ, Oniæ ſacerdoti

magno, salutē. -Quod miserat Oniares Spartiatarum: Oniares Ionathæ Sacerdoti magno salutē.

[a] *Luc. Brug. in Cyr. paz. 254.*

as: *Arius*, *King* of the Spartans, *vnto Onias* the High Priest, sendeth greeting. *Clem.* the *Louans*, & the *Greek*. This is the Rescript [either againe-writing of Epistles] that *Oniares* the King of the Spartans sent: *Oniares* vnto *Ionathan* the High Priest, health. Sixtus. [a] *The former reading is the truer.*

Ariarathi- et Lampsico. Arabæ -et Sampsamæ.

26.

1. *Macch.* 15. 22. *Ariarathes* -- & *Lampsacus*. *Clem.* *Arabes* and *Sampsamas*. Sixtus, *and the* Louans.

In parte erat domus.

27.

2. *Reg.* 6. 8. In the *side* of the house. *Clem.* and *Pagnine*, with fiue *Manuscripts*.

In pariete erat.

In the *wall* of the house. Sixtus, *and the* Louans.

THus, as you may perceiue, I haue noted the different readings of the *Roman Vulgar Bibles*. I haue not obserued all their [b] corruptions and contradictions, by manie: that labour were infinite, and needlesse, both for learned and vnlearned. For, as for the vnlearned, and ignorant in the Latine tongue, they may content themselues with these few notes, (I haue shewed some in euerie kind): for the learned, if this doe not satisfie them, I haue fullie treated of this Argument in a set Treatise, wherevnto I refer them. The booke was published some 10. or 11. yeeres agoe. And because I perceiue, that vpō the publishing thereof (although for a while the Papists seemd to pass it ouer in silence) now at length, they haue gone about to excuse their Popes, & accuse mee of [c] *heresie, lying, flatterie, ignorance*, & I know not what: I will craue so much liberty, as to answer for my selfe; leauing all vnto the indifferent Reader, to bee censured by him, vpon hearing of both parties.

[b] *They amount to some thousands, as may appeare.*

[c] Hæreticus -- crassissimꝰ sycophanta - et calumniator. Gretz. Append. 2. ad li. 2. Card. Bell. pa. 1061.

An Apologie, or Defence, of the *Bellum Papale*.

IN the yeere of our Lord, 1600. it pleased God to moue me to the setting forth of my Obseruations on the [a] two *Vulgar Bibles*, published at Rome, by *Sixtus Quintus*, and *Clement the eight*. The booke containeth nothing but a matter of labour: and the labour is chiefely seene, in a diligent and faithfull Collation of those two Bibles, from the beginning vnto the end.

[a] *The first Bible was printed at Rome, 1590. The second, Ib. 1592.*

The occasion, that first drew me to vndergoe so troublesome and toilesome a Worke, was this; A yeere or two before the printing theerof, (and not many yeers after *Cales* voiage) it so fell out by Gods prouidence, that I met with the *Bible* of *Sixtus*, in a Stationers shop: and hauing read the Præface, and viewed it well, considering the singular care that was taken in the mending of it; [b] the supreame Authoritie whereby it vvas done; the Parties imployed in the dooing of it; the Chiefe Pastor of the Church, sole Iudge of all controuersies; his assistance of [c] a *Colledge of Cardinalls*; helpe of the best Learned men that could be gotten thorough-out all Europe; of rare *Manuscripts*; [d] the best printed Copies; vse of Originals & Fathers; correction of it both before & [e] after the printing;

[b] *Ad nos in eiusdē Petri Cathedra, in qua eius viuit potestas, et excellit auctoritas, Deo sic disponente constitutos, totum hoc iudicium propriè ac specialiter pertinet. Sixtus in Præf. — adeo, vt in hoc laboriosiss. imæ emendationis curriculo, in quo operam quotidianam eamque pluribus horis collocandam duximus, aliorum quidem labor fuerit in consulendo, noster autem in eo,*

eo, quod ex pluribus esset optimum deligendo. Ib. [c] Ad eius curam, Congregationem aliquot S. Rom. Ecclesiæ Cardinalium, et insigne Collegium Doctissimorum virorum fere ex omnibus Christiani orbis nationibus, et celeberrimis studiorum Generalium Vniuersitatibus, amplis, opulentisque redditibus dotatum deputauimus. Ib. [d] In hac autem germani textus peruestigatione, satis perspicuè inter omnes constat, nullum argumentum esse certius ac firmius, quam Antiquorum probatorumque Codicum Latinorum fidem, quos tam impressos, quam Manuscriptos, ex Bibliothecis variis conquirendos curavimus. Ib. [e] See *Angel. Roccha, in Bibliotheca Vaticana. p.* 229. Eaque res quo magis incorruptè perficeretur, nostra nos ipsi manu correximus si qua prælo vitia obrepserant. *Sixt. in Præf.* [f] Decernentes eam prius quidem vniuersali S. Ecclesiæ, ac sanctorum Patrum consensione, deinde verò Generalis Conc. Tridentini Decreto—comprobatam—in omnibus Christiani orbis Ecclesiis legendam evulgamus. Ib. [g] Libri imprimendi sunt iuxta illud (exemplar in Typographia Vaticana) ne minima quidem particula mutata, addita, vel detracta. Ib. [h] Cæterum si Manuscripta vel impressa Biblia huius etiam vulgatæ Editionis ob characterum venustatem, seu ob aliquod

ting; imployment of Correcters and Compositers for the same purpose. [f] Lastly, the approbation of it by the Church, and in the Church to be read, forbidding [g] all other Bibles, how little soeuer swaruing from this, to be read; cōmaunding them, [h] whether printed or written, to bee made away: or at the least, to be made of none effect, and not to bee accounted of in respect of this.

Reading this, and a great deale more which is there written, in confidence, and full assurance of the correction & perfection of this Bible, I made haste home, to fetch a Bible of *Hentens*; which it was my chance to buy of a Souldier, that was at the sacking of *Cales*, whose bootie was bookes. Hauing brought it to the Booksellers shop, I began to compare it with that of *Sixtus*; to see whether this Bible, which came out of the *Colledge of Iesuits at Cadiz*, were thus corrected, as was commaunded, in a most straight maner, [i] vnder the greatest paine that can bee laid vpon a Christian soule.

I had scarce gone ouer three verses of the first chap. of Genesis, but I found that the Iesuits had learned of their Chiefe Iesuite, *Cardinall* [k] *Bellarmine*, not to esteeme of any Bible, more then shall serue their turne, nor of any excommunication that shall crosse their purposes. This Bible, though it did reasonably well agree with that of *Sixtus* in some places, yet it did differ in other: and for the verses

ſes, thoroughout all the books of Holy Scriptures, he had ſo diuided the chapters, that no one verſe agreed with the verſes of my *Henten* Bible.

What reaſon his Holineſs had to change them, I cannot learne, nor gheſſe at: but, eſpying this difference, I inquired further of the Stationer, whether there were any later Bible extant, to be bought. He told mee there was; and directed mee where it was[l] to bee ſeene. I delayed no time, till I had gotten that into my hands alſo. And it fell out to bee the Bible of *Clement, the eight*, in quarto, 1593. *Romæ*. I was verie glad that I had met with this Bible; becauſe my mind euer gaue mee, that *Sixtus* 5. was too confident & earneſt in the defence of his Bibles. My coniecture happened to bee truer then I was aware: for I found, by a diligent comparing of both Bibles, that the two Popes did notoriouſly differ amongſt themſelues; not onelie in the number of the verſes, but in the bodie of the Text, and in the Præfaces & Bulls themſelues. I ſhould hardly haue beleeued ſo much, vnleſſe I had ſeene it with mine eyes: but *quod vidimus teſtamur*.

Heereupon, I thought good to fall preſently to a ſerious and due examination and collation of both Bibles: I gathered my Collections into a ſmall booke, & preſented them vnto the [m] Archbiſhop then liuing, now of blеſſed memorie; by whoſe authoritie, and intreatie of friends, the Booke was printed at *London*, with this Title in Latine; *Bellum Papale, ſiue Concordia diſcors*

quod inſigne Codicis ornamentum, ſiue ob impreſſionis præſtantiam, vel ob notationes ad marginem ſcriptas aſſeruantur, et iuxta noſtrum hoc exemplar emendata non fuerint, ea in ijs, quæ huic noſtræ Editioni non conſenſerint, nullam in poſterum fidem, nullam auctoritatẽ habituram eſſe decernimus, ac declaramus. Ib. [i] Maioris excommunicationis ſententiam eo ipſo incurret, à qua niſi in mortis articulo cõſtitutus, ab alio quam pro tempore exiſtẽte Rom. Pontifice abſolui nõ poſſit. Ib. [k] *Bellar. hath not reformed his books of Controuerſies, according vnto the Clement Bibles, but makes vſe of the former Bibles. See the place, Deut. 17. verſ. 8. Sometime hee followes the Originals, and leaues both Sixtus and Clement in the plaine field, as they ſay.* [l] *I borrowed it of* Doct. Robinſon, *then the carefull Prouoſt of* Queenes Colledge in Oxford; *now the moſt Reuerend Biſhop of* Carliſle.

[m] *Doct. Whitgift, Arbiſhop of Canterbury.*

Sixti 5. et Clem. 8. circa Hieronymianam Editionem. [a] In Engliſh thus; *The warres of the Popes amongſt thẽſelues: or, A diſagreeing agreement of Sixtus 5. and Clement the 8. about the Hierome Bibles.*

[a] *Londini* excudebat Georg. Biſhop, Radulphᵘ Newberie, et Rober. Barker. An. 1600. in 4°.

This booke of warres, or iarres rather of their two Popes, was mentioned the ſame yeere, in the *Catalogue* of the Mart bookes, by the forwardneſs of the Printers; whom yet I had no reaſon to blame: for, if it were well and truly done, it might be the better known & bought; if otherwiſe, it might be the ſooner knowne and reformed. Euery yeere after, I beganne to harken after ſome Pamphlet or other in anſwere of it: but I ſee it is not ſo eaſie a matter to reconcile the two Popes, and to anſwer the open Contradictions, or to ſalue the infinite repugnancies that are in it. It is a matter of fact, it cannot be denied: it is appertaining vnto a queſtion of faith; wherin the Popes Deciſion, though it be peremptorie & minatorie, *ſub pœna maioris excommunicationis*, yet cannot be approoued. But, after long expectation, in the end ſteps foorth *Iames Gretſer, the Ieſuite, Cardinall Bellarmines* greateſt Advocate; and hee, in his *Second Appendix to Bellar. 2. Booke, de verbo Dei*, will be the man that ſhall anſwer all Commers, & all Obiections: how wiſelie, I leaue it to be conſidered by indifferent Papiſts; *cedo quemuis Iudicem.* And, although he hath railed at and reuiled me, and diuers of eminent place, in and out of this Land; yet for my promiſe ſake, & in remembrance or imitation of him, *who when he was reuiled, reuiled not againe*, I wil forbeare to vſe any vndecent, immodeſt, & irreuerent ſpeeches, as hee doth; but with modeſtie, & full ſatisfaction, addreſſe my ſelfe vnto the Ieſuits Obiections.

Pag. 1508.

See before, part 2. pag. 20.

The

The first quarrell that he picks to my Booke, is to the Title page; he saith, I haue giuen it [b] an horrible Title. *Whom would it not amaze to heare these words*, BELLVM PAPALE? I must confess the Iesuit speakes truer thē he is aware, though he speak it but in a scoffing maner: the Title is as the book, an horrible Title, & a terrible booke vnto the Papists. In this war, their [c] Head hath bin so foiled, & their Church so deadly woūded, that all the balme in Gilead will not cure them: for what talke is there of peace, or hope of amendemēt, as long as the two Popes, the Holy Fathers of the Church, are at as great enmitie, as the 2. brothers were in the Tragedie? We haue heer, not *Fraternas*, but *Paternas acies*, one Pope against another; *Sixtus* against *Clement*, *Clement* against *Sixtus*, disputing, writing & fighting about the *Hier. Bible*. Again, this war is not of a short continuance, containing some few skirmishes & bickerings; but like the warre of *Troy*, or rather worse thē that (to turn his iesting into earnest) *exstitit Papale hoc Bellū Troiano longe grauius, periculosius et funestius*. For, I pray tell me, where is the man, that wil vndertake to reconcile the 2. Popes, & make thē shake hands? *Die quibus in terris, et eris mihi magnus Apollo?* *Gretser* is too weake a man to beare so great a burden; too shallow a felow, to diue into so deep cōtrouersies. He that wold take this task in hand, had need be another *Apollos*; an eloquent man, & well instructed in the Bibles: which it seemes our Iesuit is so ignorant of, that I haue great cause to doubt, whether euer he saw the *Vulgar Bible*, set forth by *Sixt.* 5. For, if he had seen, read, & obserued it wel, he would not haue dared, to haue charged it, with so many literal, material, & Typographical faults: whereas *Sixt.* 5. himselfe, a man to be beleiued (I suppose) before

[b] Horrifico titulo inscripsit, *Bellum Papale: siue concordiam discordem, Sixti 5. et Clementis 8. circa Hieronymianam Editionem.* p. 1058.

[c] Sixtus 5.

Ib. pag. 1058.

Acts. 18. 24.

fore all the Iesuits of the vvorld (especiallie, when hee speakes, *De certa scientia, et Apostolica plenitudine, of his certaine knowledge and Apostolicall fulnes*) sitting in his chaire, iudicially, and deliberatly pronounceth that [a] he did vse all possible diligence, to clense and purge the Bibles, most exactly and accurately, from all errors, that had any waies, or at anie time crept into it: and this hee did performe with his owne hand, both before and after the Presse. For, although he vsed the help of certaine learned Cardinals, appointed to ouersee the [b] *Vatican* print, [c] the best of all others, both for the faireness of the letter, goodnes of the paper, readines of the Compositers, and exactnes of the Correcters: yet there vvas no sheete printed off, before either the proofe, or the reuize (as they call it) was brought vnto him: and after all this, if so it chanced that any fault had escaped them all (for the best obseruer of the Print is some-times ouerseene) hee [d] corrected the faults of the print with his own hand, before the Bookes were distributed. If you desire further proofe of this matter, because it may be his Holines was either too lauish, or too sparing in vttering of his owne commendation, you shal see a reall probation heereof out of the Popes *Vatican*; wherein, in a verie faire *Inscription or Deuise*, you may read these words in letters of Gold:

Sacram Paginam ex Concilij Tridentini prescripto quam emendatissimam divulgari mandauit.

[a] Hanc denique editionem à variis, qui vitio multorum irrepserant, erroribus accuratè emendauimus, et purgauimus, atque in pristinam veritatem summa diligentia restituimus. Sixt. 5. in Præfat. Item ea res quo magis incorruptè perficeretur, nostra nos ipsi manu correximus, si qua prælo vitia obrepserant. Ib.

[b] *Ang. Roccha.* [c] Hæc Typographia Apostolica Vaticana, et elegantia ac varietate, ingentiq; characterum copia — nec non chartarum pulchritudine ac bonitate, aliisque rebus imprimendi arti necessarijs, cæteras Typographias longè antecellit, viris eruditissimis ad exemplaria quod caput est, recognoscendis. *Ang. Roccha Append. Bibl. Vat.* pa. 414. [d] Nostra nos ipsi manu correximus si qua prælo vitia obrepserant. Sixt. in Præfat.

In Honour of Sixtus Quintus, *that commaunded the Holy Scripture, to be most diligentlie and correctedlie printed, according to the prescript forme, set downe by the Councell of Trent, this Inscription is placed.*

This Inscription (as Angelus Roccha expoundeth it) *is the fourth Inscription in the Vatican, set there for an euerlasting monumẽt of that wonderfull and trulie Apostolicall care, which Sixtus Quintus tooke, in the printing & correcting of the Vulgar Bibles, according to the prescript forme of the Councell of Trent; whervnto hee bent all his endeauours, and imployed the strength of his wit & vnderstanding: and, as I verily am perswaded, such & so great were his paines, both by day and night, that they cannot be sufficiently recounted of any man. I was well acquainted with his labours in this kind: I haue oftentimes obserued them with a very diligent eye, wondring with my selfe, how he could endure it. For, hee read ouer euery word of the Bible before the bookes were printed, (although hee were dailie pressed with all the waightie businesse of the whole Christian world, and did effect many godly, heroicall, & Pontifical Acts). So then, he diligently perused and corrected euerie page of the holie Bible: so as euerie booke thereof might be read, according to a Decree*

Quarta quæ sequitur Inscriptio ingentẽ indicat curam, et verè Pontificiã, quam Sixtus 5. toto suscepit conatu pro Biblijs vulgatæ editionis emendandis, et imprimendis iuxta Cõcilij Tridentini præscriptum. Qua in re præstanda tot ac tantos die noctuque perpessus est labores, quantis vnquam verbis explicare nemo posset, vt mihi persuadeo, qui huius generis labores re ipsa videns non semel tanquã oculatus testis obstupui. Vniuersa enim Biblia, antequam prælo cõmitterentur, ad verbum perlegit, etiamsi quotidie in omnes totius Christiani orbis curas, et grauissimas quidem totus incumberet, et in dies singulos, res sanè pias, et heroicas, ac Pontifice dignas produceret. Sacrosanctam igitur paginam perlegit vniuersam, & emendauit: atq; ita, vt omnes Sacri Codices, iuxta eiusdem Concilij Decretũ cum omnibus suis partibus legantur, prout in Ecclesia Catholica legi consueuerunt, et in veteri vulgata Latina Editione habentur. Nec eo cõtentus,

tentus, vniuersa item Biblia sic emendata, et recenter impressa de integro perlegit, vt omnia fideliter recognita in lucē prodirent. Quā rem *Inscriptio*, quæ infra legitur, apertis hisce verbis breuiter patefacit. *Ang. Roccha. in Bibliotheca Vaticana.* pag. 229.

of the Councell of Trent, with all his parts, as they haue beene vsually read heretofore in the Catholicke Church, and are at this present contained in the old Vulgar Latine Bible.

Neither was this sufficient. To shew his worthy paines, when the Bibles thus by his care and diligence amended, were newlie printed, hee reviewed them sheete by sheete, that hee might be sure to haue them well and faithfully printed, before their cōming abroad into the world: which thing is plainly declared vnto vs by this Inscription *following.*

Now, what can be said more to this purpose? Shal we notwithstanding all this that hath beene spoken by *Sixtus* for himselfe, or by *Angelus* for *Sixtus*, & confirmed by an elegant *Inscription* in the *Vatican*, which thousands can witnes to be true, say as *Baldwine* the Iesuit doth? that the Bible was begunne to be printed, but neuer finished? or as *Gretser* & diuerse other learned Papists do? that [b] *Sixtus Quintus beeing very much offended, with such a number of faults as he found in the Bibles, was fully purposed to goe ouer the Bible once againe, and to haue it printed more circumspectly and carefully? Beeing thus well minded, suddainly he dies before hee could accomplish his desires, and perfect the worke. So then, what Sixtus intended, but could not bring to passe, Clement the eight hath since that time fully finished, effecting that which Sixtus so much desired: to wit, the Recognition & Reuision of his Bibles. And this is the cause, why they are called* Sixtus Bibles *to this day; as is further manifested in the Title page. The Holy*

[b] Biblia priora quæ Sixtus ediderat — ipsemet Sixtus sub incudem reuocare, et accuratius recognoscere decreuerat; offensus mendarum quæ irrepserant multitudine. Quam tamen cogitationē suā præpropera morte abreptus reipsa perficere non potuit. Quod ergo Sixti consilium imperfectum mansit, tandem Clemens Octauus perfecit; et mentem voluntatemque Sixti ad rem contulit; recognitis illis Sixtinis Biblijs; quæ causa cur et Sixti nomen præscriptum gerant in hunc modum: Biblia Sacra vulgatæ Editionis Sixti Quint. Pontificis Maximi iussu recognita atque edita.

Bible

Bible of the Vulgar Edition, by Sixtus Quintus, Chiefe Bishop [and Pope of Romes] authoritie, reuized and reprinted.

In these words of the *Iesuit*, wee haue many lowd and lewd lyes; as I should thinke vnder correction of others. First, I would faine knowe of the *Iesuite*, whether there bee any one Typographicall fault in all the Bible, from Genesis vnto the Apocalips, which is not [c] carefullie amended, either by *Sixtus* himself, or some other; sometimes by the pen, if the correction were not great, sometimes with pasting on of whole words: and a very laborious worke it was, no doubt, to goe ouer so manie thousand Bibles as were then printed. I haue seene foure or fiue, and they are all in like sort very exactly mended; I haue noted the places in my [d] Præface to my *Booke of the warres.* If this be true, what madnes then is it, to say that hee found such a multitude of faults, that there was no remedie left, but to reuize and reprint the Booke againe?

Yet welfare another [e] learned Iesuit that had beene at Rome, and heard the case disputed, who ingenuouslie confessed vnto mee vpon occasion of conference, that this Bible of *Sixtus*, was in truth printed fully according vnto *Sixtus* mind; that he was a resolute Pope, and withall, a man, full of passion and stomack, and therfore subiect vnto errour and misvnderstanding; that he intended to haue decreed these Bibles, and no other, to be authenticall Copies: from which there should be no Appeale, no varying or change, in sentence, word, syllable, letter, or accent. Which Decree, if it had beene ratified, as it was resolued vpon, then this mischiefe would haue ensued; that the Pope, which is supreame Iudge of all co-

[c] *To go ouer manie thousands of Copies, and to mend the Bibles in 26. places, either by pasting on words printed, or else, correcting the with the pen, is an argument of verie exact care: the like I suppose cannot be shewed againe.*

[d] Index locorū manu ipsius Sixti 5. vel aliorum post impressionē correctorum.

[e] Dor Norrice *the Italian Doctor, told mee so, conferring with him in Bocardo at Oxford.*

trouersies, might haue erred iudicially in a matter of faith; which if it be once granted, then farewel Poperie: but almighty God being merciful to the Church, in preseruing the visible Head therof frō all danger of erring, to the vter ouerthrowe of his Church, against which the gates of Hell shal neuer be able to preuaile, tooke the good Pope *Sixtus* out of this world, in a bad mind. But this excuse of a prompt & ready Doctor of their side, will not serue; no more thē the former: for, *Sixt.* 5. liued to see the printing of his [a] Bibles fully ended; his Declaration or Decree for authorizing of thē was made; the Bull extant; the Cardinals liked well of it; the Church approued it; & all men applauded it; the books were sent into most parts of Christendō; there were brought diuers copies into England; and therefore, in no wise it may be said with our Doctor, that *Sixtus* wold haue decreed some such matter, but was preuented, partly by death, but chiefely by Gods especial prouidence. Doctor *Bishop*, to excuse the matter, acknowledgeth the Decree; but withal affirmeth, that he decreed it as a priuate Doctor, not as Pope. But I haue heard it acknowledged by [b] another of riper iudgemēt, that the Bible was indeed printed, and the Bull prouided, but neuer proclaimed; as with vs it may so happē, that a Proclamation may be printed, & staied before it be sent abroad, by the wisedom of the Councell. This answere, though it be more probable, yet it is easily auoided, because both *Bull* & *Bibles* are in many mens hands: & it is more then probable, that if they had any such meaning, they wanted not means, nor opportunity to haue staied it before the comming forth. For if *Sixtus* had willed the reuocation of the Bibles, & retraction of the Bull, how commeth it to passe, that there are so many copies in Engl. Germany, & other

[a] Ad laudē igitur & gloriam omnipotentis Dei, statuimus ac declaramus, eam vulgatam sacræ paginæ editionem censendā esse hanc ipsam, quā nūc, prout optime fieri potuit emēdatam, et in Vaticana Typographia impressam, legēdam evulgamus. *Vide supra.*

[b] *Doctor Bagshaw, in a priuate conference at the 3. golden Anchors, neere Newgate Market.*

Goun-

Countries? For before the cõming forth of *Clem.* Bibles, who euer heard of any countermand, from either *Sixt.* 5. *Greg.* the 14. *Vrban* the 7. or *Innocent* the 9. to the contrary? Yet me thinks, of so many Popes, (though of short cõtinuance in their Popedoms) one or other might within the space of 2. or 3. yeers, haue recalled thẽ, as *Clem.* doth, *sub pœna maioris Excõmunicationis*. Therfore, in my opinion, [c] Mr. *B.* a chiefe man amongst thẽ, is the truest of all others: for, though hee seem to shift the matter as others doe, by affirming the Bible of *Sixt.* to be misprinted, and scarce agreeable with the Copy which he sent to be printed; yet admitting this to be his, for his part, he doth giue more credit to this later of *Clement* 8. then to the former of *Sixt.* 5. an opinion which is to be embraced by al, both Protestants & Papists, *cõtra omnes gentes*. *If it be so*, saith the [d] Iesuit, *that you think the later Bible to be the truer, & speak so wel of it, why thẽ do you raile & rauo against both the Popes, & stare as if you were mad?* My answer is easily framed; *I am not mad*, (as [*] the bl. Apostle sometimes said vnto *Festus* vpon the like occasion) *but I speak the words of truth & soberness*. Neither was it euer thought to be [e] the tricke of a flatterer, to call *scapham, scapham*; but rather the clean contrary: a vertue alwaies needful, if it be ioyned with discretion. But vvhy did I challenge both Popes *of grosse folly, and ridiculous dissonancie and difference?* My reason was plaine: first, for *Sixtus*, it was exceeding great folly to pronounce his sentence, *tanquam ex tripode*; binding his Successors, & all the world besides to his Bible; which by the very sight of the marginall notes in the *Louan Bibles*, or the Annotations of *Lucas Brugensis* in the later end of them, vvere the vvorst of all others. For, notwithstanding the *Hebrew*, *Chaldee*, *Greek*,

[c] *Talking with him at the Clinke.*

[d] Si ram magnificè de Clementis editione sentis; cur paulo post duos hosce Pontifices immanissimis conuitijs proscindis ac lancinas? cur Bacchæ instar sic furis et baccharis? ô ridendam discrepantiam et crassum stultitiam Pontificum Romanorũ. *Gretz.* lb. pa. 1060.

[*] Acts. 26. 25.

[e] Quomodo non crassus, vel potius crassissimus Sycophãta es. Ib. pa. 1060.

Greeke, and ſundry good Manuſcripts, what hath he done elſe, but as it is in the booke of the *Preacher*, *ſet the ſeruants on horſebacke, & made the Princes to goe on foote*? or rather lamed them for euer walking abroad, by taking the worſer reading into the Text, and baniſhing the better, for euer (as he thought) comming into the Text or Margent. But *homo proponit, Deus diſponit: the Pope purpoſed, and God ſo diſpoſed it*, that within the compaſſe of two yeeres, the truer reading was reſtored, and the falſe reuerſed, by the iudgement of a Pope altogether as learned, but far more [a] modeſt then himſelfe; his, though not immediat, yet within few yeeres, Succeſſor; *Clement the eight*. But albeit hee deſerue great commendations, for mending the Bibles according to the Originalls, (a thing which no Pope before durſt vndertake, either becauſe they haue maintained this abſurd Poſition, that the *Hebrew* & *Greek* ſhould euer bee corrected by the *Vulgar Latine*, rather then the *Latine* by it; or elſe, becauſe they [c] would not giue any diſtaſte, offence, or greeuance vnto the common ſort, which had bin of a long time wedded to their errors): yet certainly, it was no very wiſe part in him, to cloak his correction of theſe groſſe errors & abſurdities, vnder the pretence of mending [d] the faults which had eſcaped the Preſſe, in the printing of *Sixtus* Bibles. And to colour this vntruth the better, al is ſaid to be done [e] by *Sixtus Quintus* authoritie and procurement; a matter as apparantly vntrue, as any thing can bee in the world: for, if *Sixtus* did

Eccles. 7. 10.

[a] Sixtus *is reſolute for his Bible, that it is moſt exquiſitely done, and to be followed*; nec minimæ quidem particulæ mutata, addita vel detracta. *In the Preface to the* Clement. *Bible, we read theſe words*; Accipe Chriſtiane Lector, ... veterem ac vulgatam S. Scripturæ Editionem, quanta fieri potuit diligentia caſtigatam: quam quidem ſicut omnibus numeris abſolutam, pro humana imbecillitate affirmare difficile eſt; ita cæteris omnibus, quæ ad hanc vſque diē prodierunt, emendatiorem purioremque eſſe minime dubitandum.

[b] *Hee hath corrected the Vulgar Bible in aboue* 2000. *places, according to the Hebrew & greek, when the contrarie reading was eſtabliſhed by Sixtus.* 5. [c] Ad offenſionem populorum vitandam. [d] Animaduertens nō pauca præli vitio irrepſiſſe quæ iterata diligentia indigere viderentur. *Præf. ad Bibl. Clem.* [e] Biblia Sacra vulgatæ Editionis Sixti 5. Pontificis Max. iuſſu recognita atque edita *Romæ* — 1590.

did euer will that any such thing should be done, where is the vvarrant to be seene? Did hee knowe that some of his Bibles were dispersed abroad? why then did hee not recall them by some publique Edict? If he did not know it, then was he very much to be blamed, for so negligent keeping of so great a *Depositum* cõmitted to his charge: but whether hee did or no, if it were not done vvith his priuitie, authoritie, and approbation, what then makes that glorious *Inscription in the Vatican?* which will remaine as a perpetuall shame of *Sixtus*, or *Clement*, or both?

Thus, I trust, the Iesuit will presse this point no further, to the discredit of both their Popes: for *Henten* & the *Louan* Bibles (because *Rob. Stephan* and his Edition is now misliked by the Papists, not so much for the Text, as for his marginall obseruations) the Iesuit [a] cannot but commend their industrie, though hee doe in no wise approue of their Bibles. Why so? because the better is to be approued before the worse; the later before the former; that of *Clement*, before these of *Henten*, or the *Louans*: [b] & for that the correction & emendation of the Bibles, doth principally belong vnto the Apostolike See, and not vnto any other, though neuer so famous, & renowned Vniuersities thoroughout the world.

In these words are contained two poynts; the first, that the better is to be preferred before the worse, which I thinke euery man will confesse to be most true: the second, that the care of mending & correcting the Bibles, doth principally belong vnto the See Apostolical, which I thinke no vnderstanding Papist will euer grant, when he shall consider how soulie they haue missed, both of them; *Sixtus*, of rashnesse, in allowing that for good, which

[a] Et Hentenij et Louanienſiũ laborem & industriam ſuſcipimus, ſuſpicimus, laudamus et admiramur; interim id, quod abſolutius et perfectius eſt, anteponimus. *Gretſer. Ib. pa. 1059.*

[b] Sacrarum literarũ vltima et authẽtica emaculatio, et recognitio primario pertinet ad Sedem Apoſtolicam: non ad vllas alias, quantũuis celebres, et toto Chriſtiano orbe decantatas Academias, &c. Ib. p. 1059.

vvhich was badde: *Clement* of negligence, in mending ſome few places which were bad, though hee left manie thouſand places vnamended; vvhich by the ſame rule of reaſon, (becauſe they are otherwiſe found in the Originalls) might very well at the ſame time, with one labour, haue been corrected. For, although the Cardinalls, with moſt of the [a] learned of their ſide, haue mainely ſtood vpon this point, that the Bibles, though faultie through error of the Scribe, or raſhneſs of the Printer, or likeneſs of words or letters, be not to be corrected; as well [b] *ad offenſionem populorum vitandam*, for feare of offence, as in regard of the number of them, which is but ſmall: yet with a *non obſtante*, Pope *Clement* hath, vpon the ſight of the *Louan Bibles*, with the marginall Annotations, (containing for the moſt part the better reading) mended without feare of any man, or ſcruple of conſcience, not ſo few as two thouſand places. And becauſe [c] *Iſid. Clarius* hath noted eight thouſand places erroneous in the Vulgar Bible; the *Diuines of Louan*, and *Io. Benedictus* haue obſerued aboue twiſe as manie differences, from the Originall Hebrew, and Greeke fountaines: if *Paulus quintus*, the now Pope, will take the paines to reforme theſe alſo; in my iudgement, hee ſhall doe a worke verie acceptable vnto the whole Chriſtian vvorld, both Proteſtant and Papiſt: for, I am of S. *Iſidors* mind, that this tranſlation, bee it *Hieroms*, or whoſe it will for mee, is (where it doth not differ from the *Hebrew*) [d] worthilie to be preferred before all others, for the due reading of the words, and cleerneſs of the ſentences.

[a] In hac pervulgata lectione, ſicut nonnulla conſulto immutata; ita etiã alia, quæ mutanda videbantur, conſultò immutata relicta ſunt: tum quod ita faciendũ eſſe ad offenſionem populorum vitandam S. Hier. nõ ſemel admonuit; tũ quod facili, &c. Præf. ad Bibl. Clem.

[b] Quã ſit vitanda omnis nouitas etiam in Tranſlationibus, declarat vel cucurbita Ionæ à D. Hieronymo verſa in hederam; vt alias rationes grauiſſimas omittam. Leon. Leſs. de Antichriſto. p. 129. Summa cura (Pontif. Rom.) vt nihil in ea innouetur, nihil mutetur. Ib. 130.

[c] In Præf. Bibliorum.

[d] Merito cæteris antefertur. Nam et verborum tenacior, et perſpicuitate ſententiæ clarior eſt. *S. Iſidor. lib. 6. Etym. c. 5.*

tences. But to conclude, take it as now it is, and hath for many hundred yeeres ſo remained: I ſay of the Interpreter, as ſometimes one ſaid of *Origen*, *Vbi bene, nemo melius; vbi male, nemo peius*: it is the beſt, and the vvorſt Tranſlation that euer I ſaw.

You haue heard the Ieſuits Obiections againſt my Præface; you ſee how weakelie and wickedly hee doth go about to iuſtifie their two Popes: let vs now deſcend vnto ſome particular exceptions, which hee hath taken vnto my Booke.

Firſt, you lie, ſaith hee, (for that is his ordinarie language) *in that you ſay, that the reading of* ipſa, ſhee, *for for* ipſe, hee, *ſhall bruſe thy head, is falſe: it is the truer reading.*

Mentitur deinceps Caluiniſta, vitioſum eſſe in Editione Clementis illud Geneſeos tertio *Ipſa*, pro *Ipſe*. Gretſer. pag. 1060.

Heere I pray obſerue, that this fellow, which talkes ſo much of lying, is taken tripping himſelfe in the verie words. I ſaid not, that the reading of *ipſa* for *ipſe*, vvas vitious and faultie (though I might ſay it with a very ſafe conſcience): [a] but that amongſt many ſlips of *Clement*, and words which haue eſcaped his correction, this is one, vvhich yet remaineth vncorrected; vvhereas it ſhould haue been mended with the firſt, by the ſame reaſon that he hath mended all the reſt.

[a] Superſunt adhuc multò plura corrigenda, veluti illud, Geneſ. 3. vbi legitur *ipſa* pro *ipſe*.

This is the poynt that I preſſe ſo hard: let them expreſſe their meanings about this matter cleerly, & frame their anſwers accordingly. But becauſe the *Ieſuit* vvill needs inforce me to proue it to be the worſer reading, I will ſhape him a conuenient anſwere. Firſt, the *Hebrew*, *Chaldee*, *Greek*, & [b] ſome *Manuſcripts*, are cleere on our ſides: ſecondly, almoſt all the Fathers doe read, *ipſe*, by the teſtimony of one of their [c] beſt Writers, better conuerſant by oddes then *Gretſer*, or any of his Sect, in the

See before, part 2. pag. 84.

[b] 2. Mſs. *See the* Louan Bibles.

[c] Luc. Brugen.

reading of the Bibles. Thirdly, and lastly, *Hierome* himselfe, whose Edition this is said to be, preferres this reading before all others, with [a] a *melius habet in Hebræo, it is better rendred out of the Hebrew; Hee shall break thine head, and thou shalt bruse his heele:* because, as that holy Father saith, *both our steppes are hindred or letted by the Serpent; and the Lord shall quicklie tread downe Sathan vnder our feet.*

[a] Melius in Hebræo, ipse conteret caput tuum, et tu conteres eius calcaneũ: quia et nostri gressus præpediũtur à colubro, et dominus conteret Sathanam sub pedibus nostris velociter. *Hier. in Hebr. super Gen. Quæstionibus.*

Lucas Brugensis, Annot. 1.

If this be true, as *Lucas Brugensis* reporteth it to be so, how much to blame haue your men beene, some of them in translating the Greek αὐτὸς, others, the Hebrew, *Hu, ipsa, shee?*

Obiection.

Secondly, it is a lye, to say there are ten sentences at least thrust in violently into one onely booke of Salomon, *called the Prouerbs; which are to be thrust out againe.*

Mentitur iterum, decẽ ad minus sententias temerè insertas in vno libro Prouerbiorũ Salomonis expungendas esse. *Gretſ, 1b. pag. 1060.*

Answer.

If either the Vulgar Translation be Saint *Hieroms*, or done according vnto the *Hebrew*; or lastly, if *Clement* had obserued the like order heere, as elsewhere in the Bible, to blotte such sentences out of the Bible, as are not found in the originall *Hebrew* and *Greeke*; then happelie I should haue beene found to be no lyer: for, I can shew, not onely tenne, but almost twise tenne sentences, which haue crept into the Text of S. *Hierome*, either by ignorance, or stealth; which neither are in the *Hebrew*, *Chaldee*, nor (to speake of some of them) in the *Greek* of the Septuagint, or the *Latine* of S. *Hierome*, according as it

is

is set forth in the Kings Bibles, by *Arias Montanus*; a man, that for his sincere and vpright dealing about the Kings *Bible*, procured vnto himselfe much hatred and ill will. Insomuch, that hee was constrained to write an Apologie of set purpose, for to prooue his integritie (wherein is contained a full satisfaction to all his Aduersaries Obiections, and the whole historie of his troubles; the beginning, successe, & progresse of that costly work) written in the Spanish tongue, neuer yet printed. The Copie was found at the surprise of *Cales*: and by Gods prouidence lighting into the hands of a very bountifull and studious Doctor, as any wee haue of his meanes in the Vniuersitie (neither to flatter him, nor dispraise others) was by him laid vp in our rich Cabinet, amongst other Iewels of the like price.

Mr. Dr. *Ryues*, the Warden of New. Coll.

But not to hold the Iesuit long in suspence, because I know hee will not believe a Protestant (so distrustfull is he growen) with (much lesse without) sufficient proofe; seeing (like a true Lawyer) with him, *idem est non esse, et non apparere*, he believes no more then hee sees, comming in still with his *Nisi videro*; I will rehearse the Sentences that are yet found vncorrected, or rather added heeretofore vnto the Vulgar Bible vvithout sufficient warrant, in order as they lie.

The 1. *sentence*. Prouerbs 4. 27.

Bow thou not to the right side, nor to the left side, turne away thy foote fro yuell: for the Lord knoweth the waies that ben at the right side, but the waies ben waiward, that ben at the left side. Forsooth, he shal make thy goings rightfull, and thy waies shal be brought

Vias enim quæ à dextris sunt, nouit Dominus: peruersæ verò sunt quæ à sinistris sunt. Ipse autem rectos faciet cursus tuos: itinera autem tua in pace perducet. —. *R. H. C. in Mss. autem et G. leguntur, atque à B. exponuntur.*

forth in peace.

This ſentence is not in the Hebrew, Chaldee, or the Latine Tranſlation of S. Hierome: *in the King of Spaines Bibles it is in the Greeke, and Manuſcripts; and expounded by* B. *as the marginall note in the* Louan Bibles *doth declare.*

The 2. *ſentence.* Prou. 6. 11.

Siverò impiger fueris, veniet vt fons meſſis tua, et egeſtas longe fugiet à te — *R. H. C. G. verum à Mſs. B. et G. q. non omittitur.*

Forſooth, if thou art not ſlowe, thy ripe Corne ſhall come as a vvell, and needineſs ſhal flee far fro thee.

This is not in the Kings Bibles, nor in the Hebrew, Chaldee, or Greeke: yet in ſome Greeke copies, B. *and the Manuſcripts, it is read.*

The 3. *ſentence.* Prou. 10. 4.

Qui nititur mendacijs, hic paſcit ventos: idem autem ipſe ſequitur aues volantes. — 17. *Mſs. H. C. G. q. N.*

Forſooth, hee that enforceth to get aught with leaſings, feedeth windes: ſoothly the ſame man ſueth birds flying.

This is not in 17. Manuſcripts, *the* Hebrew, Chaldee, *or* Greeke; *nor (which the* Louans *doe negligently ſometimes, ſometimes craftily omit) in the* Kings Bibles: *it is likewiſe omitted by diuerſe ancient and approoued good Writers. See** Lucas Brugenſis *learned Obſeruations.*

* Annot. 176.

The 4. *ſentence.* Prou. 12. 11.

Qui ſuauis eſt in vini moderationibus, in ſuis munitionibus relinquit contumeliam. — 25. *Mſs. R. H. C. q. N.*

Hee that is ſoft or eaſie, liueth in temperances, and in his moneſtings he forſaketh deſpiſings.

Not to be found in 25. Manuſcripts, *the* Kings Bibles, Hebrew, *or* Chaldee, *but onely in the* Greeke. *See* Lucas Brugenſis: *he obſerues that the beſt* Latine *copies leaue it out, and the reſt haue it, but verie corruptly; as it appeareth by the old* Engliſh Tranſlation.

The

The 5. sentence. Prou. 13. 13.

Deceitfull soules doe wander vp and downe in their sinnes: but iust men are full of pittie and mercy.

This verse is not extant in 26. Manuscripts, *the* Kings Bibles, Hebrew, *or* Chaldee: *some* Latine, *and a fewe* Greeke copies *haue them; but of the two old* English Bibles Manuscripts, *they are neither in the one nor in the other.*

Animæ dolosæ errant in peccatis: iusti autem misericordes sunt & miserentur. 26. Mss. R. H. C. *Versum istum Mss. quedam Latina, et Codices quidam græci habẽt, &c.*

The 6. sentence. Prou. 14. 15.

In a deceitfull sonne there will be no goodnes: but a wise seruants deeds shal prosper, & his way shal be plaine.

Not to be found in 26. Manuscripts, *the* Kings Bibles, B. Hebrew, Chaldee, *or* Greeke: *vnlesse happely in some bookes it be in another place. Both the old* English Translations *want them.*

Filio doloso nihil erit boni: seruo autem sapienti prosperi erunt actus, et dirigetur via eius. 24. *Mss. R. B. H. C. G. Sententiam istam legunt cum Græcis Latini quidã Codices proxime post 13. superioris capitis versum.*

The 7. sentence. Prou. 14. 21.

He that beleeueth in the Lord, loueth mercy.

Qui credit in Domino misericordiam diligit. 4. *Mss. R. H. C. In Codicibus autẽ Græcis subiũgũtur versui proximo hæc verba, &c.*

Wanting in foure Manuscripts, *the* Kings Bibles, Hebrew, *and* Chaldee. *Found in the Greeke, but otherwise then in the Latine.*

The 8. sentence. Prou. 15. 5.

Most vertue shall be in plentious rightfulnes: but the thoughts of wicked men shall be draw vp by the root.

In abũdanti iustitia virtus maxima est: cogitationes autem impiorum eradicabuntur. — *libris G.* 12. *Mss. R. H. C. Additur autem*

Not extant in 12. Manuscripts, *the* Kings Bibles, *the* Hebrew, *and the* Chaldee: *it is in the* Greeke copies.

The 9. sentence. Prou. 15. 27.

Sinnes ben purged by mercy & feith: each man bow-

Per misericordiam et fidem purgantur peccata: per timo-

eth awey fro euill, by the drede of the Lord.

rem autem Domini declinat omnis à malo. — 16. *Mss. R. H. C. versum istum à Græcis quidem loco legitur: à Latinis autem, Hebræis & Chaldæis, capite proxime sequenti.*

These words do belong vnto the 6. *verse of the* 16. *chapter: they are not in this place found in* 16. Manuscripts, *the* Kings Bibles, *the* Hebrew, *nor* Chaldee.

The 10. *sentence.* Prou. 16. 5.

The beginning of good way, is to doe rightfulnesse: forsooth it is more acceptable anentis God, then to offer sacrifices.

Initiũ viæ bonæ, facere iustitiam: accepta est autem apud Deũ magis, quam immolare hostias. 12. *Mss. R. H. C. Legitur autem in Codicibus. G.*

In 12. Manuscripts, *the* Kings Bibles, Hebrew and Chaldee, *there are no such words, but onely in the* Greek.

Thus, I trust, the indifferent Reader, & *Gretser* himselfe, will now be perswaded, that there are ten Sentences rashly inserted into the Vulgar Bible; and thence to be remooued, if either we follow S. *Hierome*, the *Originals*, or *Manuscripts*, if he will tie himselfe to his owne rule. For, as he hath beene bold to blotte two sentences out of the booke of the *Prouerbs*; the first, *Prouerbs* 7. 1. because it was not in 14. *Manuscripts*, the *Hebrew*, and *Chaldee*, although it were in the *Greeke*: the second, *Prouerbs* 9. 18. because it vvas neither found in any of the former bookes, nor in the *Greeke*: So, I should think, by the same reason, that as these ten sentences, haue vnaduisedlie, and rashly crept in; with good aduise and deliberation, they are to be remoued out of the Text againe. Which when his Holinesse shall goe about to doe, as there is great likelihood, because the Ice is already broken by *Clement the* 8; I shall desire him to remẽber eight other sentences, which I haue thought good franklie and freelie to bestow vpon the *Iesuit*, because I vvould be believed of him another time.

The first sentence, besides the former.

Prou. 17. 16.

Hee that maketh his house high, seeketh falling; and hee that eschewеth to learne, shall fall to euils.

Qui altam facit domũ suam, quærit ruinam: et qui euitat discere incidet in mala - 25. *Mss. R. H. C. Q. N.*

See the reasons of this in *Lucas Brugensis*: of this, and the rest in the Margent.

The 2. *sentence.* Prou. 18. 9.

Dread casteth downe a slowe man; forsooth the soules of men, turned into vvomens conditions, shall haue hunger.

Pigrum deijcit timor: animæ autem effœminatorum esurient - 20. *Mss.*

R. H. C. In Codicibus G. versus iste hoc loco legitur: atque ii qui præcedit omittitur.

This verse would be looked vnto: for it comes in violently, by way of intrusion, thrusting out the right Tenant, as it were, the Hebrevv Text, *as I haue noted in the Margent.*

The 3. *sentence.* Prou. 18. 22.

He that putteth away a good woman, putteth away good; but hee that holdeth a vowtresse, is a foole and vnwise.

Qui expellit mulierẽ bonã, expellit bonũ: qui autem tenet adulteram, stultus est et insipiens. - 16. *Mss. R. H. C.*

The 4. *sentence.* Prou. 22. 9.

Hee that giueth gifts, shall get victorie and honour: forsooth he taketh away the soule of the takers.

Victoriam et honorẽ acquiret qui dat munera: animam autem aufert accipientium. 17. *Mss. R. H. C. Agnoscitur autem à Codicibus. G.*

The 5. *sentence.* Prou. 25. 10.

Grace and friendship deliueren: the which keep thou to thee, that thou be not made reprouable.

Gratia et amicitia liberant, quas tibi seruа ne exprobrabilis fias. - 16. *Mss. R. H. C. desumptus est à Gr. versiculus iste.*

The

Sicut tinea veſtimẽto, et vermis ligno: ita triſtitia viri nocet cordi eius. *Mſs. R. H. 9. N.*

The 6. ſentence. Prou. 25. 20.

As a moath noieth a cloth, and a worme a tree; ſo the ſorrow of a man noieth the hart.

Cor iniqui inquirit mala: cor autem rectum inquirit ſcientiã. *16. Mſs. R. H. C. G. legitur autem in G. 9.*

The 7. ſentence. Prou. 27. 21.

The hart of a wicked man outſeeketh euills: but a rightfull hart ſeeketh out kunning.

Verbum cuſtodiens filius, extra perditionem erit. *14. Mſs. R. H. C. G. legitur autem in G. 9.*

The 8. and laſt ſentence. Prou. 29. 27.

A ſonne keeping vvord, ſhall be out of perdition.

Mentitur tertio; decẽ millia verborum in vtroque Teſtamento à Græcis et Hebraicis fontibus, et à Chaldaico Paraphraſte diſſidẽtia, et à Clemente retenta; adhuc corrigenda et emaculanda ſupereſſe. *Greſ. Ib. pag.* 1060.

The 3. Obiection.

Thirdlie, hee lies, to ſay that there are tenne thouſand words in the Bible *of* Clement, *which differ from the Originall* Hebrew, *and* Greeke, *and the* Chaldee Paraphraſe, *vvhich ought to be corrected and amended.*

Anſwer.

I cannot ſay preciſely, that there are iuſt tenne thouſand words diſſenting from the Originalls, obſerued by the *Louans* in their marginall Annotations: but this I can ſay, that if there be not iuſt ſo many, there want very few, or rather none at all; which, but that they vvould make the booke to ſwell, and be too tedious, I vvould particularlie ſet downe. And if Pope *Clements* fancy had not ouerruled his affection, doubtleſſe hee would haue corrected theſe errors, as well as the former; ſome of them beeing no leſſe palpable, & more dangerous.

The

The 4. Obiection.

He lyes, if he ſay that theſe tenne thouſand differences, were noted heeretofore by the Louaniſts, *in their marginall Annotations.*

Mentitur quarto, hæc verborum dena millia à Louaniéſibus in notis marginalibus iam pridé fuiſſe annotata. *Gretſ.* lb. pag. 1060.

Anſwere.

I would *Gretſer* would dare to ioyne iſſue with mee vpon that point. Although the number be too great, by many thouſands, to be found in any Bible; much leſſe in that, which is done by ſupreame Authoritie of the higheſt Iudge: yet I will not bate him an ace; it is a matter of fact, eaſily prooued, or diſproued, by Collation of the bookes: which if I had not done alreadie, by comparing the Bible of *Clement* with the *Louan* Annotations, no leſſe carefullie, then I did the former of *Sixtus* with *Clements*, I would not preſume ſo farre vpon the *Ieſuit*. But a man may ſee his great skill and knowledge in the *Louan Bibles*: he demaunds of me, in what place I doe find, that the [a] *Diuines of Louan* do profeſſedly note, that all thoſe diuerſe readings by them obſerued in the margine, doe conſent with, as thoſe in the Text doe diſſent frō, the Originalls. I ſay, I find it in the Præface or Aduertiſement to the Reader, concerning their Bibles; [b] *Quid in hac Bibliorum editione ſit obſeruandum*: where you may learne, that *H.* in the margent, ſhewes a kind of conformitie and neereneſs with the Hebrew language; *G.* vvith the Greek; *C.* with the Chaldee Paraphraſe. But, in all thoſe places which I ſpeake of, (for I name not all in generall) you ſhall find theſe letters; vvhich I perceiue

[a] Vbi profeſſi ſunt Theologi Louanien. omnes illas varias lectiones, quas ad oram attexuerant, eſſe Græcis et Hebraicis fontibus conſentaneas; illas verò voces quæ in Textu erant, ab Hebraicis et Græcis fontibus diſſentire? *Gretſ.* Append. 2. ad l. 2. Card. *Bellar.* pag. 1060.

[b] *In the Preface to the Louan Bibles.*

the Iesuit doth not very wel vnderstand: for, else the question were easilie answered by himselfe. Again, is it not a very proper question that he askes, [b] whether *Clement the eight*, tooke none of those marginall Annotations into the Text, changing the worse for the better; when the Title, argument, and subiect of my booke, is to proue that his Holinesse, with his deere brethren the Cardinalls, appointed for ouerseers of the Bibles, [c] did nothing else in the world, but take the marginall notes into the Text where they pleased, and not otherwise; chusing one, and omitting fiue: A worke which needed not so many yeeres, and so many Popes; for it might verie well haue been done within the space of 24. houres, by two or three men. And therefore, where hee bids mee take my eyes in my hands, and view the places a little better, and tell him, whether *Clement* hath not plaid the part of an honest man, in freeing so many Chiliads of words, as had for a long time wrongfullie beene banished from the Text; I shall intreat him heereafter, to forbeare such foolish questions. There is neuer a line in all my booke, which doth not directlie satisfie his demaund: there is neither Preface, nor Epilogue, wherein, if I haue not directlie said, yet I haue secretly intimated as much, to the great commendations of *Clement the eight*, if he had as thoroughlie ended, as hee had happilie begunne, so commendable a worke; little regarding what *Bellarmine*, or *Stapleton*, or *Sixtus*, or any of them had said, or any custome or *tenet* of theirs to the contrarie.

His last conclusion, which hee brings for my certaine confusion,

[b] Deinde num Clemens nullam penitus lectionem à Louanienſibus in margine ſignatam, in cõtextum recepit? quæſo, luſtra diligentius Biblia Clementis, et Louanienſium: et vide an ex fictitijs illis tuis decem vocabulorum chiliadibus, non inuenturus ſis plurimas dictiones Textu à Pontifice donatas. Ib.

[c] Bellum Papale — vbi mirifica induſtria Clemẽtis et Cardinalium ſuper caſtigationem Bibliorum deputatorum notas duntaxat marginales Louanienſium in Textum aſſumendo clarè demonſtratur. Auctore *Tho. Iames.*

confusion, is grounded on this of mine; [d] that because *Hierome*, was (by confession of all men) most skilfull in the *Hebrew* tongue, therefore it is probable, that this Translation, so farre differing from the Originall, cannot be S. *Hieroms*. He turnes the edge of the argument vpon me thus: *If* Hierome *were so skilfull in the languages, then you should content your selfe with his Translation, as much as is knowne, and confessed to be his; as the Psalmes of* Dauid: but you content not your selfe vvith this Translation, but frame as many men, so many Bibles. Therefore, it seemes, that you doe not hold *Hierome* for so great a linguist, or so exact a Translatour. And thence it is, that *Iunius* and *Tremelius* Bibles are read; and that which is without all doubt or peraduentures cleerlie to bee prooued his by way of demonstration, is neglected, and laid aside.

[d] Si iudicio Nouatorũ D. Hieronymus linguæ Hebraicæ fuit peritissimus; et exactissimè Hebraico fonti versionem congruentẽ dedit; cur non sunt contenti translatione illa Psalterij, quæ inter opera D. Hier. exstat. &c. Ib. pag. 1061.

Surelie, the *Iesuits* demonstrations, or remonstrations, be very weake and bad, as you may perceiue: hee may be a good Rhetorician (for it is his trade to make small things great); but for a good Logician no man would take him, that should heare him argue thus. Hee saith, it is out of controuersie, that the translation of the Psalmes, among *Hieroms* workes, in the later end of the seauenth Tome, was *Hieroms*; done by him, out of Hebrew into Latine. I am not ignorant, that S. *Augustine, in his* 140. *Epistle ad Audacem*, seemes to allude thereunto: and S. *Hierome* likewise, in his Epistle to *Sophronius*, doth directly affirme as much. But what then? Haue not many workes beene counterfeited in the Fathers names? & especiallie, in S. *Hieroms*, by the testimonie of him that should best knowe it; because hee tooke most paines in reading, pervsing and examining them?

I meane, *Marianus Victor*: his Commentarie vpon the Psalmes is called into question. And vvhy may not this bee questioned? seeing (for ought that I can perceiue) there be not many written copies to be foūd, & it is onelie thought to be his, & cited as his, by all that are skilled in the holy Tongue. But to grant it to be his, (because I would be loath to denie that, vvhich the learned of all hands doe affirme) may it not be verie much corrupted since the time that *Hierome* wrote it? Doe wee vvant prooses of this? or rather, doe wee not abound in examples? Take one for all: the *Vulgar Translation*, which is thought to be S. *Hieroms*, in the iudgement of any vulgar Papist, hath it not been verie much deprаued? insomuch, that there vvas need of a Councell to purge it: & so, may not this in like sort be corrupted? What warrant or assurance can *Gretser* giue to the contrary?

Hoc illud esse creditur — et ita pro eo, à cunctis Hebraicæ linguæ eruditis, &c. Mar. Victor.

But, admit it be S. *Hieroms*, well by him translated, the Translation well & carefully preserued: yet what of all this? Must I rest mỹ faith onely vpon his credit, and tie my selfe close to his Edition? What reason hath the *Iesuit* to binde vs Protestants, when the Papists are at libertie? or rather indeed, boūd to follow an other Translation of *Hieroms*: which is printed vvith their Bibles; cited in Controuersies; sung in their Churches; sanctified in their *Missalls*, *Portesses*, and *Breuiaries*; and approoued of, both by Popes and Councells.

Doe they follow the best, trow yee, or no? or rather, doe they not in this as in the rest, *glande vesci*, *frugibus relictis? eate Acornes in steed of Corne?* [a] drinke puddle for sweet water, that doth come from the cleerest fountaine? Our resolution and iudgement is, *Detur pulchriori*; euer to follow the best Translation, if there be any better

[a] Aqua palustri, hoc est doctrina turbida, magis quam limpida gaudentes. Leon. Coq. Exam. pag. 459.

better then other.

Wee acknowledge *Hieroms* learning in the tongues, & knowledge in all good letters: but, that his one Translation, should bee the onelie rule of our faith, and ouer-rule all other Translations, that were before or since, is neither granted by vs now, nor Saint *Augustine* in his time, nor allowed of by S. *Hierome* himselfe.

The last answer of *Gretser*, which either is, or should be the best, falls out to be the worst of all; beeing neither sufficient in it selfe, nor satisfying to others. For, his maine conclusion, is this; *that the Vulgar* [a] Latine Bible, *doth not so far dissent from the Hebrew fountaine, as is imagined by vs, that are carried away with passion, hatred, or malice against it, or led by fancie: but if happely it doe differ and dissent from it, hee will not sticke to say, that the* [b] Hebrew Text *is rather corrupted, then the Translation any way faultie. And the ground of this his assertion, is the authoritie of the Church; which is the ground and pillar of truth: which hath commaunded this Translation to be followed, as Authenticall; and in no wise, vpon anie colour or pretence to be refused.*

If a man should aske him, which Translation it is, that the Councell of Trent hath declared to be Authenticall, (because hee saith, *THIS Translation, Hanc versionem*) it would trouble him sore to find it out; beeing as hard to be found, as *Platos Common-wealth*, or *Ciceros Orator*.

[a] Vt ad Caluinistæ deliriũ directe respondeã; non tam dissentit ab Hebræis Fontibus; quam istorum fantasiæ, odio et liuore excæcatæ, dissentire apparet: et sicubi sit dissensus; dicam potius corruptum Textum Hebræum, quam Versioni inesse vitium: et hòc dicam innixus Ecclesiæ, columnæ et firmamento veritatis, quæ hanc versionem vt authẽticam, nullo prætextu repudiari finit. *Gretser.* p. 1061.

[b] Dicimus Vulgatam Editionem, tantæ esse auctoritatis, vt non sit recurrendum ad fontes Hebræos et Græcos, et fortasse irrepsisse errores quosdam in origines, vt emẽdari potius debeant per Vulgatam Editionem Ecclesiæ probatam, quam vulgata editio emendari per eosdem. Leon. Coq. Præf. mon. Iac. R. pag. 379. Iure præfertur antiqua Editio Hebræis, et Græcis Exemplaribus; quia fidelius, et diligentius à mendis præseruata. Leon. Less. de Antichristo. pag. 133.

For, the *Fathers of Trent*, the true God-fathers at the Christening of the *Vulgar Bible*, were a little too forward in this point: for, against their owne rules, (as the learned [a] Deane obserues) *they did baptize the child, in matris vtero*, in the wombe of their mother the Church; for then it was not *in rerum natura, not extant*. There were indeed many Copies of the Vulgar Translation, verie different one from the other, before, & at the time of that Assemblie: which, to take, and to say (as *Gretser* doth) *this Translation* is that which wee will stand to, amongst so manie, they durst not. They tooke an order that it should be reformed, and before hand (very wiselie wee must imagine) gaue its authoritie, taking the cleane contrary course: for, they should first haue reformed the Bibles, and then informed themselues & others about the authoritie and precedence thereof. But since the time of that Councell, is the Bible reformed or not? Haue they found out *this Translation?* can they direct vs vnto it, and say, heere it is? They can not. If any Edition of the Vulgar Bibles, amongst fiftie or threescore seuerall Impressions, set forth by diuerse men, might challenge this benefit, I should thinke *Sixtus Bibles* should haue it *de iure*; for he tooke great paines in reforming it himselfe, authorized by the Councell; assisted by his Cardinals; had all the helps that might be needful; Antiquitie of *Manuscripts*; reading of Fathers; infallibility of iudgement; impossibilitie of errour; and lastly, a declaration of his iudgement, in these plaine and perspicuous words:

[a] *Hæc antequã probata per Synodũ Tridentinam (Hoc est quod dixi mõstrum) approbata et authentica pronunciata est: Cum tamen legibus vestris cautum est, ne quis infantẽ in matris vtero baptizare præsumat.* Apol. Cath. par. 2 lib. 1. ca. 9. pa. 32. Auctore Tho. Mortono.

See before, pag. 27.

Of our certaine knowledge, and fulnesse of Apostolicall power, wee doe ordaine & declare, that the Edition of the Vulgar Bible, *of both*

De certa nostra sciẽtia, et apostolicæ potestatis plenitudine statuimus, ac declaramus, eam vulgatam sacræ tam veteris,

Old

Old and New Testament, which was receiued by the Councell of Trent for Authenticall, without any doubt, or controuersie, is to be reputed and taken to be This onelie Edition: *which, being as well as was possible reformed, & printed in our Vatican, our will and pleasure is, & we doe so decree it, to bee read thorough-out the whole Christian world, in all Churches; With this our determination [and satisfaction of all men] that first, it was allowed by a Generall and ioynt cõsent of the whole Catholick Church, and holy Fathers; secondlie, by a Decree made in the late Generall Councell, holden at Trent; and now lastly, by that Apostolicall authoritie and power, which God hath giuen vs; and therfore is to be receiued and accounted, for a true, lawfull, authenticall, and vndoubted Copie, to be cited, and no other, in all publique and priuate Disputations, Lectures, Sermons, or Expositions.*

ris, iuxta Noui Testamenti paginæ, Latinam Editionem, quæ pro Authentica à Concilio Tridentino recepta est, sine vlla dubitatione, aut cõtrouersia cepsendam esse *hanc ipsam* quam nunc prout optimè fieri potuit, emendatam, et in Vaticana Typographia impressam, in vniuersa Christiana Rep. Atque in omnibus Christiani orbis Ecclesiis legendam evulgamus, decernentes eam prius quidem vniuersali sanctæ Ecclesiæ, ac Sanctorum Patrum consensione, deinde verò Generalis Concilij Tridentini decreto, nunc etiam Apostolica nobis à Domino tradita auctoritate comprobatam, pro vera, legitima, authentica, et indubitata, in omnibus publicis, priuatisque disputationibus, lectionibus, prædicationibus, et explanationibus recipiendam et tenendam esse. *Sixtus Quintus, in Bulla præfixa Bibliis suis.*

But, alas, this *Bible* is crossed, and cashcerd by *Clement*: and (in a matter so mainly cõcerning faith, as amongst them an ancient translation of the Bible is) betweene the Edition of *Sixtus the fift*, and the Edition of *Clement the eight*, there is so much difference, euen in absolute and direct contradictions; as hee which reades the seuerall Breeues, by which these two Editions are authorised, both hauing equall iustifications of the present Editions, equall absolutions from oathes for admitting of any other, equall imprecations, and curses for omitting these, may well thinke, that this is a weake and vnstable Religion, which is groũded vpon the Popes definitiue:

Donne Pseudo-mart. p. 330.

definitiue, which may be thus ratified by one Pope, and vtterly disannulled by another, within lesse then two yeeres.

See the beginning of this 3. Part.

But I haue else-where treated of this point more largelie; and therefore, I will in a word or two, note the absurditie of *Gretser*, who rather then his *Vulgar Latine* should be disgraced, or debased, will haue the Holy originall *Hebrew tongue* (wherin it was first written, by the power of the Holie Ghost, and pen of *Moses*, and other holie men, which writ as they were inspired frō aboue) called in question, or suspicion (at the least) of corruption: a lewd opinion, as any is maintained at this day by the Iesuits; and yet all Iesuits are not agreed vpon this point. For, Cardinall *Bellarmine*, the flower of the Iesuits, and honor of that Profession, *Gretsers* good Lord & Maister, dares not charge the originall [a] *Hebrew* with many errors; and those which are crept into the Bibles, hee doth gentlie excuse, and say, *that they doe neither belong vnto faith nor manners:* and furthermore, directlie against the Iesuit, agreeable to the holy Fathers of the Church, hee doth allow vs this libertie, to haue recourse vnto the Originalls; [b] *First, if through error of the Scribe, there be any place falsely vvritten. Secondly, if the Latine Copies doe so farre differ, the one frō the other, that it is not known which sorts better with the* Vulgar Bible. *Thirdly, vvhen either single words, or whole sentences, be doubtful & ambignous, cōtaining more significations then one, and in the* Hebrew *it is not so. Fourthlie and lastly, for the finding out of the true and lively* signifi-

[a] Restat tertia sententia, quam ego verissimam puto, quæ est Driedonis — scripturas Hebraicas, non esse omnino integras et puras, sed habere suos quosdam errores — Cæterum non tanti momenti sunt eiusmodi errores, vt in ijs quæ ad fidē, & bonos mores pertinent, Scripturæ Sacræ integritas desideretur. Bellar. de verbo Dei. li. 2. cap. 2. pa. 92.

[b] Primo, quando in nostris Codicibus videtur esse error librariorū. — Secundo, quando Latini Codices variant, vt non possit certò statui, quæ sit vera vulgatæ lectio. Tertio, quando verba aut sententia in latino est anceps. Quarto et vltimo, licet recurrere ad fontes, ad energiam, et proprietatem vocabulorum intelligendam. Bellar. de verbo Dei. lib. 2. cap. 11. p. 120.

ſignification and proprietie, of either words or phraſes in the Hebrew tongue; *which are not ſo well rendred in the Vulgar.* And now tell me, I pray you, could any Proteſtant haue deſired a larger ſcope, or greater libertie? For, not to ſtand vpon *ifs* and *Ands*, *Mariana* the Ieſuit, *will aſſure vs, that there* [a] *are many faults that are crept into the Vulgar, by the negligence of the Scriueners; and that the* [b] *Councell of Trent had no ſuch meaning, as to exclude the Originalls, in authorizing the* Vulgar: *for, verie manie things may be better tranſlated out of them.* [c] And this hee learned *of Iames Laynes, the Generall of the Ieſuits, vvhich vvas a great man at the Councell of Trent, and vvell knew what their meaning was, beeing put in truſt about this buſineſs, and the like affaires of this nature.*

And to reaſon the caſe [d] as *Mariana* doth, *Had the* Councell of Trent *had any ſuch purpoſe, as to approoue our* Vulgar Edition *in euerie reſpect, and make it equall in authority and credit, with the Fountaines and* [*Originalls*], *ſurely, then they ſhould haue ſpent longer time in inlarging their Decree; and before hand haue taken paines, to haue noted the errors of the* Vulgar Interpreter: *which they doe not.*

Thus farre *Mariana*: who if hee had kept himſelfe ſtill within his compaſſe, neither had his bookes beene condemned by the Ieſuits, nor burned by Papiſts. But, *Ne ſutor vltra crepidam*; let the Ieſuits take heede heereafter by his fall, that they be not caried *Icarus*-like,

[a] Tridentini Decreti verbis vulgatæ Editionis vitia non probantur, quæ multa ineſſe ex Codicũ varietate colligebamus, librariorum certe incuria. Io. Mariana, pro Edit. Vulg. ca. 21. pag. 99.

[b] Cõtendamus Hebraica græcaque haud quaquam à Tridentinis Patribus reiecta eſſe, Latina quidem probari, neq; ita tamen, vt loca quædam apertius, aut etiam magis propriè verti poſſe negent. Huius rei innumera exempla liceret proferre. Ib.

[c] Nobis idem ſciſcitantibus Romæ, cum ibi Theologicas ſcholas explicaremus, nõ aliud reſponſum dedit Iacobus Laines, noſtri tum ordinis Præpoſitus Generalis -- quem honoris cauſa nominare volui, et quoniam Concilij Tridentini magna pars fuit, quippe cui plurimum à cæteris patribus deferebatur et omnibus actionibus interfuit. Ib. pag. 101.

[d] Quod ſi Concilij Tridentini Patres noſtram Editionem omni ex parte probare volebant, parem quæ cum fontibus auctoritate et fide facere longa commentatione debebant ſingula interpretis errata caſtigare: quod factũ certè non fuit. Mar. cap. 22. pag. 107.

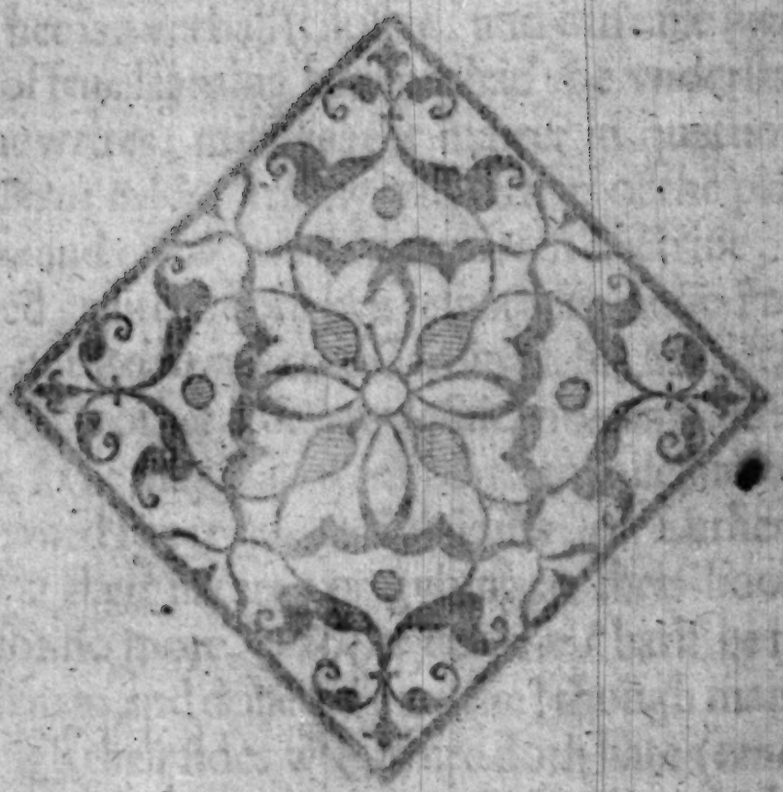
beyond their Spheres, or mount aboue their compasse, for feare of falling.

But to make some further vse of *Bellarmines* grant; do not the Bibles varie a great deale more since, then before the Councell? are there not many words verie ambiguous, and not so plainly interpreted in the Latine? Both *Bellarmine* himselfe, and *Mariana*, doe cleerly proue the two last points: and, I hope, the first is so euidently proued, in the iudgement of any vnderstanding Papist, by the setting forth of my *Bellum Papale*, that finally, to conclude with *Gretser*, I may say of him and his bookes, as one said of the Nightingale, *vocem habet, et praterea nihil*; hee is a verball scholler, and can raile well, but a bodie of true learning he neuer had: he vnderstands not what he writes; mistakes the matter in question; chargeth *Sixtus Bibles* directly with errors of the print; *Bellarmine* and *Mariana* with errors in doctrine, secretlie implyed; neither doth hee respect his holie Father the Pope, nor *Bellarmine* the Cardinall, his Master, nor *Mariana*, his brother & fellow Iesuit, nor any other of that Order: so he may haue free libertie to raile, and abuse the best learned Protestants, Caluinists, or Lutherans, by iesting at their names, or gybing at their bookes, hee cares for no more. *Fecitne viriliter?* hath he not plaid the tall man, and done very wiselie? though many times, thorough their sides whom hee doth hate (*cane peius et angue, worse then a dogge or a snake*) hee doth wound those, whom in reason hee should hold more deere vnto him then his eyes, or any thing else that hee hath.

But, I doubt not, that if of himselfe he doth not see his follie, or furie rather, *Aquauiua* their *Generall*, will send him a little vvater, to coole the heat of his tongue:

to whose mercie I leaue him for this present, beeing as charitablie minded toward him, as *Possevine* another Iesuite hath beene to mee; praying God to open his eyes, that he may see, & in the end be of the true Church, (which he blasphemouslie calleth the false) and returne, repent, and in the end be saued.

And thus I conclude this third part.



THE IIII. PART.

Contemning and condemning of FATHERS.

ALthough the *Papists* doe boast very much of the *Fathers*, and doe seeme vnto the vulgar sort to value their writings at a high rate: yet by experience we shall find, that there are none (of such as seeme to allow them) more iniurious vnto their workes, or worths. For they value them according to their pleasures: when it is for their benefite, highly: when otherwise, they esteem of them thereafter; either meanly and basely, or not at all: vsing them indeede, as [a] Merchants doe their casting counters, sometimes they stand for pounds, sometimes for shillings, somtimes for pence, sometimes for nothing; according as they be next and readiest at hand to make vp their accompts. And that we may not seeme to charge them falsely with so fowle a crime (the aspersion whereof is commonly [b] layd vpon the *Protestants*) let vs consider the *Fathers* either single by themselues, or ioined with others, or consenting and agreeing all together: and vvee shall finde that to bee true vvhich is spoken, in the iudgement euen of the *Papists* themselues; *& inimici nostri erunt Iudices*, their owne writings shall testifie against them. For, let the *Protestant* vrge them vvith the testimonie of *Fathers* seuerally taken (as, of *Iustine Martyr*, *Irenæus*, *Ter-*

[a] Io. Rain. in Coll. pag. 40

[b] *How vsuall it is with* Luther *and* Protestants *to boast of their speciall knowledge & newe light, and to impute blindnesse, ignorance, and errors to the former ages and ancient Fathers, no man that either conuerseth with them, or readeth their bookes can bee ignorant.* The Author of the Prudentiall Ballance, pag. 569. *Leon. Cequanus, Exam. Præf. Monit. Iac. Reg. p. 192.* Hæretici duo fere in omnibus controuersis quæstionibus à Catholicis postulant: primo vt omnes seponant Patres, & omnem veterũ authoritatem, vt qui tanquam homines errauerint *Leõ. Lessius de Antich. pag. 153. Rob. Sweerti* differe de fide hæreticis seruanda sect. 3. p. 8.

Tertullian, Victorinus, Cyprian, Euſebius, Epiphanius, Prudentius, Hierome, Auguſtine, Damaſus, Procopius, Lactantius, Gelaſius, Origen, Theodoret, Iſidore, Euthymius, Sozomen, Occumenius, Bernard, or any other) what anſwere will they make? how will they excuſe, or rather [d]accuſe, them? [e] *Iuſtine Martyr* cannot be defended, nor *Irenaus*. *Tertullian* was an Arch-heretick, of ſmall accompt, of no credit. **Victorinus* was a Martyr, but vnlearned. *Cyprian* [f] did not only erre, but mortally offend: *Euſebius* [g] was too much addicted to Hereticks. To [h] *Epiphanius* teſtimonie a man may eaſily anſwere, and ſay, that one Swallow makes not ſummer. [i] *Prudentius* ſpeaks like a Poet, and not like a Diuine. [k] *Hieromes* ſeemes to bee too hot and earneſt in the point of virginitie: I will not ſticke to ſay that hee erred: and laſtly, his opinion is no rule of faith. [l] *Auſten* had no skill in the Hebrew; [m] derogates too much from free-will, in hatred of the *Pelagians*. [n] What care I for *Damaſus* Pontificall? [*] *Procopius* was a better Rhetorician than Diuine. [o] *Lactantius* fell into many grieuous errours. [p] *Gelaſius* determined the matter, as a Doctor: he did not decree it as a Pope. *Origen* [q] gaue occaſion vnto the *Pelagians*, was condemned in the ancient Synods, and ſeene to burne in hell fire with

[c] Contemptores patrũ hæretici ſunt. Rob. Sweert. diſſert. de fide hæret. ſeruanda ſect. 3. pag. 8.

[d] *Iuſtinus, Irenaus, Epiphanius, &c.* — eorum ſententiam non video quo pacto ab errore poſſimus defendere. Bell. l. 1. de Beat. SS. cap. 6. p. 867. Nulla *Tertulliano* fides habenda *Bell. l. 4. de Rom. Pont. cap. 8. pag. 982.* Hæreſiarcha fuit. Id. de SS Beatitudine l. 1. cap. 5. pag. 863.

* Martyr quidem fuit ſed eruditio ei defuit, Ib.

[f] Videtur mortaliter peccaſſe. *Bell. lib. 4. de Rom. Pont. c. 7. p 977.*

[g] Hæreticis addictus erat *Bell.*

[h] Vna hirũdo non facit ver. *Sen. lib. 5. Annot. 247.* ſunt autem verba *Io. Damaſceni Ib. pag. 414.*

[i] Sic cecinit in hymnis *Prudentius*, dico nihil aliud niſi more poetico luſiſſe. *Bel. de Purg. lib. 2 cap. 18. pag. 816.*

[k] *Hieronymus* virginitatis oppugnatores inſectans videtur aliquando matrimonio iniquior. *Ioſ. Acoſta de Chriſto reuelato.* lib. 2. cap. 20. pag. 80. Videtur *Hier.* in ea ſententia fuiſſe — quæ falſa eſt, & ſuo loco refellenda. *Bell. lib. 1. de Pont. Rom. c. 8. p 626.* Deceptus fuit, quandoq; bonus dormitat *Homerus*: *Alph. de Caſtro lib. adverſ. Hæreſes 6. pag. 376* *Hieronymi* ſententia non eſt regula fidei Eccleſiæ: *Canus.*

[l] Addo *Auguſtinum* ex ſola ignorantia linguæ Hebreæ eſſe deceptum. *Bell. de Pont. lib. 1. c. 10. p. 647.*

[m] Minus interdum tribuit quam par ſit liberæ hominis voluntati. *Sixt. Sen. lib. 5. in Pref. pag. 225.*

[n] Non multum me mouet Pontificalis Damaſi *Bell. de Rom. Pont. lib. 2. cap 5. p. 635.*

* Procopius erat melior Rhetor, quam Theologus. Id. alibi.

[o] Verius alij. *Bell. l. 2. de Imag. cap. 5. p. 945.* In multos alios errores lapſus eſt. *Mort. Apol. lib. 2. c. 7. part 2. pag 205.*

[p] *Gelaſius* tanquam Doctor aliquis, nihil

Arius

Arius and *Nestorius*. [r] *Theodoret* was noted of error publiquely in a Councell. That [s] *Isidor*, which wrot the Etymologicks, was an obscure Author. [t] *Euthymius*, alas, hee liued but the other day: he is but a late writer. [u] *Sozomen*, we know, would not sticke now and then to make a lie, if neede were. There is no defending of [x] *Oecumenius* opinion. All the deuotion concerning the *Virgin Mary* doth not consist in [y] Saint *Bernard*, or *Bonauenture*, or any others of the Fathers. Thus wee see the *Fathers* single authorities aunswered by them, with so many crimes (and those not of the meaner sort; of heresie, error, ignorance, lying, &c.) their persons contemned by popish writers, and their writings (as they say) condemned in councels: Let vs now stay a while, and see what credite their testimonies will find, being ioined many of them together; *Et si non prosint singula, iuncta iuuent.* What is their rule, when many authorities are obiected vnto them? Do they not refell the lesser number with the greater? the worse with the better? No verily: for, somtimes you shall haue three preferred before seauen; two before eight; one aboue fiue; three authors vtterly reiected, and no authoritie alleaged to the contrarie. For examples sake: when the young man answered our Sauiour, [z] *Matth.* 19. 20. *All these things haue I kept from my youth vp*; *Hilarie*, *Hierome*, *Ambrose*, *Aug.* *Theophilact*, *Bede* (herin agreeing with the *Protestants*) doe thinke that he spake vntruely:

vt pōtifex determinans. *Greg. de Val. lib. 2. Apol. de Idol. cap. 5. pag. 711.*

[q] *Hier.* — dicit hunc locum esse vnum ex fontibus vnde errorem suū hauserunt Pelagiani. *Sixt. Sen. & Annot. 159. pag. 381.* Fuit olim in veteribus Synodis damnatus. *Ribera Iesu. in Proœm. in Prophetam Malach. pag. 771.* Pontificiorum quidā ex quadam reuelatione putarunt visum esse *Originem* in Gehennæ igne cum Ario & Nestorio. *Bell. lib. 2. de Purg. cap. 8. pag. 797.*

[r] De alijs quibusdam erroribus in concilio Ephesino notatus erat. *Greg. Val. lib. de Transub. cap. 8. pag. 390.*

[s] Procopius, Isidorus Etymol. — Authores sunt incerti aut obscuri. *Bell. lib. 2. de Purg. cap. 6. pag. 791.*

[t] *Euthymius* non est hac in re vsque adeo magnifaciendus, nam est omniū recentissimus. *Bell. de SS. Beat. l. 1. c. 4 p. 855.*

[u] Non ignoramus Sozomenum multum mentitum fuisse. *Bell. lib. 3. de Pœnitentia. cap. 16.*

[x] Non video quo pacto ab errore possim defendere. *Bell. lib. 1. de Beat. Sanctorum, cap. 6. pag. 867.*

[y] Respondemus totam deuotionem erga Dei Genitricem non consistere in Bernardo, Bonauentura, & alijs Patrib. *Salmeron Iesu. Com. in Rom. 5. disp. 51. pag. 468.*

[z] *Hilarius* — *Ambrosius* — *Aug.* — *Hieron. Beda* — *Theophi-*

but, becauſe this opinion is not ſo plauſible vnto the *Papiſt*; *Maldonate* the Ieſuit had rather follow the contrarie opinion of *Baſil*, *Euthymius*, and *Chryſoſtome*. Againe; [a] the *Papiſts* diuide the laſt commandement into two: following herein two of the *Fathers*, S. *Aug.* and *Clemens Alexandrinus*; although indeed [b] the later of theſe was neuer of this opinion: And yet *Origen*, *Philo Iudæus*, *Procopius*, *Hieronymus*, *Ambroſe*, *Athanaſius*, *Heſychius*, and *Rupertus* do diſpute the contrary. [c] By the 7. ſpirits, *Apoc.* 1. 4. are meant (ſay the *Proteſtants*) the manifold gifts of the holy Ghoſt; for proofe hereof they produce 5. witneſſes, *Primaſius*, *Ambroſe*, *Rupertus*, *Haymo* & *Anſelme*. What will the *Ieſuite* reply hereunto? *It is no matter: I had rather beleeue* Aretas *alone, then all them.* [d] Laſtly, wheras the *Proteſtants* out of *Chryſoſtom*, *Theophylact*, *and Euthymius* do note Zebedes two ſonnes, of raſhneſſe & ambition, in replying vnto *Chriſt*, when hee asked them whether they could drink of the cup that he dranke of, and be baptiſed with the baptiſme that he was baptized with, *Math.* 20. 22. *We can*: *Maldonat* the Ieſuite thinks, that they did anſwere very louingly and truly; but, alleageth no author for maintenance of his opinion.

Thus we ſee, that the *Papiſts* will not tie themſelues vnto any rules, or reſtrain themſelues vnto the words of men, though neuer ſo many, though neuer ſo learned; vnleſſe it be either for their pleaſure, or for their aduantage: but yet, it may be, they will be much moued [e] with the teſtimonie of all, or as good as all, of the *Fathers*. For, this is an infallible rule of iudging; an argument for the truth,

[a] *Ophylactus* exiſtimat ſũt hunc adoleſcentẽ — fuiſſe mentitũ — multo magis *D. Baſil & Chryſ. atq; Euthymij* probo ſententiã. *Io. Maldonat. Ieſ. com. in Mat. c. 19. & 20. p. 417.*

[a] Bell. l. 2. § porrò illud. *Sixt Sẽ. lib. 2. p. 59. Vaſq. Ieſ. l. 2. de adorat. diſp. 4. cap. 7.*

[b] *Hee is corrupted in Latine by the Tranſlator, or Printer, by putting*, doctrina, *for* decima, *in the chiefe place that maketh for vs againſt them.* See Dr. Rain. in Col. p. 241.

[c] Ribera Ieſ. cõ. in Apoc. 1.

[d] Multi autores exiſtimant — temere ambitioſeque reſpondiſſe, ſe poſſe Calicem bibere — malo ego credere, nec temere, nec inſciẽter, ſed amãter & verè reſpõdiſſe ſe paratos eſſe &c. *Mald. Ieſ. in Math. c. 20. pag. 443.*

[e] A temeritate excuſari non poteſt, qui contra torrentem doctorum vſ; dici ſolet nititur. Bell. aduerſ. Barcl. pag. 36. Patres ſocietatis Ieſu, — ex vnanimi Patrum conſenſu circa aliquod dogma fidei volunt ſumi argumentum infallibilis veritatis. *Leon Coq. Exam. p. 192.* Quæcunq; Patres vnanimi conſenſu abſolutè affirmant, ea pro indubitatis habenda. *Leon Leſſius in Præf. de Antichriſto.*

truth, that cannot be auoided, either in disputation or interpretation of *Scripture*. It is so, I grant: and yet the *Papists* make but a push at it; and account it but a weake argument if it make not for them. Out of the 5 *of the Romans*, vpon these words, *for asmuch as al men haue sinned*; [f] all the Saints and holy men with one voice affirm, that the Virgine *Mary* was conceiued in Originall sin; *Chrysostom, Eusebius, Remigius, Ambrose, Augustin, Bernard, Bede, Anselme, Erard the Martyr, Saint Antony, Saint Bonauenture, Aquinas, Vincentius, Damascen, Hugo de S. Victore.* (This obseruation is by *Canus*): some others bring 200. some 300. *Fathers* to confirme this opinion. Now, what saith *Canus* to this great armie of *Fathers*, & cloud of witnesses? Marry this: *Put case there were neuer an Author on the contrary side, the argument is very weake, from the consent of all Fathers; and the contrary opinion is both probably & rightly defended.* How now? what meaneth this? Is this that [g] *Canus*, who else-where tels vs, that *vnles we maintaine the full consent of ancient Fathers, we can be no good Catholicks? If I chance to heare so many* (though it be but 11.) *Fathers alleaged*, (saith he elsewhere) *that speak one & the self-same thing, me thinks I do not so much heare the words of so many learned men, & yet mẽ, as the voice of the catholick church it self, whose chief pillars they were.* Thus you see, what a strong curb popery is in the mouthes of our learnedest *Papists*, that they hold the conclusion absurd, though the premisses be drawn from the *Fathers*: yea, they dare not yeeld assent, to the generall consent of [h] *Fathers*. For, if the *Fathers* speak

[f] Sancti omnes qui in eius rei mentionem incidêre, vno ore asseuerarunt, *B. Virginem* in peccato originali conceptam -- & cum nullius sanctorum contrauenerit, infirmum tamen ex omniũ authoritate argumentum ducitur: quin potiũ contrariã sententiã, & probabiliter & piè in Ecclesia defenditur. *Canus Lib. 7. c. 1. de Loc. Theol. pag. 422. 423.*

[g] Defendamus concordẽ Patrũ antiquorum cõsensum si volumus esse Catholici. — Certe cũ — audio (viz. 11. Patres) vnum & idem proferentes, non existimo totidem hominum doctissimorum quidem et sanctissimorum, attamen hominum, me audire sententiam: sed catholicæ Ecclesiæ, cui [illegible] fuere

colũnæ præcipuæ. *Canus Loc. Theol. l. 7. c. 3. p. 440.* [h] Ecclesiæ Pater ille dicitur, qui Ecclesiam salutari doctrina alit & pascit -- si pro salutari doctrinæ pabulo -- offerat lolium & zizania & peruersorum dogmatum lappas & tribulos, eatenus non Pater est, sed vitricus: non Doctor, sed seductor: & quod hinc sequitur, quando prohibetur, nullus Pater prohibetur. *Gretser. de Iure & more prohib. libros malos cap. 10. p. 328.* Hic in Ecclesia Catholica est mos vt omnes Scriptores

against them, they are no longer *Fathers*, but *Fathers in lawe*, as *Gretser* cals them; or rather not *Fathers*, but most obedient sonnes vnto their *Father* the *Pope*, and their *mother* the *Church*, which can order them well enough, if they speake amisse. Wee had thought, that the Spirit of God in the Scripture, had only had that soueraine authoritie, and prædominant power ouer all earthly mens writings, to checke and controle them at his pleasure: but now I see, it is too true, what [a] one hath wisely obserued out of their writings, concerning *Scriptures*, *Fathers*, and *Popes*; *that the Scripture is a diuine lawe, the writings or interpretations of Fathers, sub diuine; the Decretals of Popes, a super-diuine lawe*; whereunto both *Scripture, Councells, and Fathers*, and all things else both in heauen, in earth, and vnder the earth, must bend and bow. If this bee so (as by the best learned Doctors wee finde it to be most true; howsoeuer they seeme to mince and slice the matter into certaine nice and subtile distinctions) what need any more disputations, concerning faith and religion, conference of Scriptures, reading of Fathers, arguing the case, disputing the point? seeing one only Popes definitiue, vttered perhaps [b] negligently though iudicially, without calling of a Councel, taking of pains, consulting the Fathers, or aduising with his clergy, shall bee a [c] sufficient warrant to close vp our mouthes, and enioine our tongues perpetuall silence, for euer questioning any decree of his [d] with a *Domine, cur ita facis? your reason, good Sir?* because the *Popes* arrests, are like the lawes of the *Medes*

Catholici pro animi sui modestia & submissione, ac in Ecclesiam summũque Pontificem reuerentia, scripta sua omnia subijciunt Ecclesiæ vel summo Pontifici, vel expresè vel tacitè; ita vt velint, si à recto veroq; vspiam deflexi sint, corrigi: siue viuant adhuc, siue post mortem —. Ecclesia aut summus Pontifex, dum filiorum suorum lucubrationes reuidet, & vbi opus est corrigit, gratum ipsis autoribus præstat obsequium, & vtilem operam posteritati, atq; adeo verissimè tunc exhibet filijs suis opus misericordiæ. *Gret. Ib. lib. 2. cap. 9. pag. 320.*

[a] *Donne Pseudo mart. pag. 185.*

[b] Non est ratio vlla firma quamobrem existimare debeamus studij diligentiam põtifici necessariam esse. *Greg. de Val. Anal. fid. lib. 8. pag. 70.* Siue pontifex in definiendo studiũ adhibeat, siue non adhibeat: modo tamen controuersiam definiat, infallibiliter certè definiet, Ib.

[c] Definiendo ait Deus nos ad credendum prout ipse definiuerit. Leon. Coqu. Exam. pag. 305.

[d] Quotiescunque summi pontifices definierunt, quod ad fidem, vel ad bonos mores Ecclesiæ spectaret, illorum sententia pro diuino oraculo habi-

Medes and *Persians*, that cannot bealtered. [e] And though his reasons and arguments may sometimes miscarie, and fall out to be *diabolicall*, or *Apostaticall*: yet his conclusion is alwaies to be reckoned *Apostolical*, [f] infallible, and certaine: against the truth whereof, the gates of hell shall neuer be able to preuaile. Had we not lately had a triall of this their inconstancy and mutabilitie, and seen the Cock of their Church, like a weather-cock turned to and fro with the blast of euery wind, in determining off, or on, about their *Vulgar Bibles*; wee might perhaps, (in time, and with good handling) haue beene perswaded, to grant the *Pope* his owne asking; to be the rocke of the *Church*, the pillar of truth, & supreame [g] Iudge of all controuersies; as being in power a transcendent, in minde immutable, in iudgement infallible: but, now, wee knowe him assuredly to bee a man and no God, compassed with the same infirmities that we are, or rather with greater, his sinnes in no wise to be excepted; a prerogatiue which neuer any mortall man, Christ Iesus onelie excepted, could attain vnto. Into the [h] indiuiduall vnitie of this exception or exemption, was neither *Peter*, nor *Paule*, Prophet, nor Apostle, Pope, nor Papist, euer assumpted.

Hauing thus, briefly, shewd, that the [i] pope as pope may erre, and Fathers as Fathers bee deceiued; is it not reason, that wee should challenge the writings and sayings of those worthy men, yet men, (I meane the fathers of the Church) of errour and imperfection, when they contradict, or oppose themselues against Scripture? Haue Papists any greater priuiledge

[e] ta est nec requisiti fuere, vt argumentis confirmarent, quæ definierant *Leon. Coquæus* in *Exam. Præf. Monit. Iac. 1. Brit. Regis pag.* 22.

[f] Horus doctrina discursiua est in medijs, & prophetica in conclusione. *Staplet. l. 8. de doct. Prine. lib. 8. cap.* 14 Concludendo & asserendo nunquam errat, in medijs ipsis hallucinari & aberrare possit. *Valent. Iesuit supra.*

[g] Quando docet ex Cathedra, & aliquid proponit Ecclesiæ credendum, ex assistentia Spiritus S. tũ non errat. *Leon. Coquæus. Exam. Præf. Mon. Iac. 1. pag.* 305. *See part 3. pag.*

[g] Nouimus circundatum præterea esse infirmitate & peccatis obnoxium. *Leon. Coq. Exam. Præf. Mon. Iac. R. pag.* 305. *He hath his passions as well as other men.* Notes vpon the Apologie. p. 179.

[h] *Is he better then Saint Peter to whom he succeedeth? doth the Prophet lye himselfe, that saith* omnis homo mendax. Certaine notes vpon the Apology pag. 179.

[i] Alphons. de Castro.

ledge than Protestants, for not following or being led by *Fathers*? May they dissent from any; from many, from all? and may not we, when the question shall be between *Scripture* and *Fathers*, the *Pope* and *Scripture*, which is to be followed? Surely, in reason, and by the iudgement of [a] *Vincentius Lirinensis*, in his golden *Booke against heresies, onely Scripture is allowed to conuince those errors, which haue increased long and wide: because the length of time, hath giuen them occasion to steale away the truth; and the poison spreading farther, they endeuour to corrupt the writings of the Fathers.* [b] *The error of the Papacie hath spred far, and growen long. The Papists haue endeuoured to corrupt the writings of the Fathers: their forgeries are plaine*; but of diuerse sorts: sometimes in counterfeiting the false, sometimes in corrupting the true; sometimes secretly omitting, or adding whole Epistles, Treatises or Sentences, in their *Indices Expurgatorij*; somtimes opēly, as in their later prints, especially the Roman: and this they do not only *de facto*, but maintaine it *de iure*, to be lawfully done. We haue abundantly (as I hope) proued the two former points, [c] in two set Treatises; so as no Protestant shall neede tō question the *Bastardy of the false, or Corruption of the true Fathers*, any more. For, it is (out of all controuersie) so impiously and yet imperiously done, as it may well appeare that the *abhomination of desolation*, spoken of by [d] *Daniel*, that Antichrist spoken of by the blessed Apostle [e] Saint Iohn, is entred long since into his state and seat: prouing vnto vs miserable men (reserued vnto these last and worst daies) by his abhominable corruption of Scripture, Councells and Fathers, *that there* [f] *is no farther proofe left for true Christians to know the true professors of the Gospell,*

[a] Dilatatæ & inueteratæ hæreses, nequaquam hac via aggrediendæ sunt, eo quod prolixo temporū tractu longa ijs furandæ veritatis patuerit occasio. Sola si opus est, Scripturarū authoritate conuincere. *Vincēt. Lirin. l. de Hæres. c. 39. p. 86. Tom. 4 Bibl. SS. Patrum.*

[b] Io. Rain. in Coll. pag. 171.

[c] *See the 1. and 2. Part of the Bastardie of the false, and the Corruption of the true Fathers.*

[d] Dan. 8, 27

[e] 1. Io. 2, 22

[f] Nulla probatio potest esse veræ Christianitatis, neque refugium potest esse Christianorum aliud volentium cognoscere fidei veritatem, nisi Scripturæ Diui-

Gospel, from the false (as the Author of the vnperfect Homiles vpon Mathew writeth) nisi tantummodò per Scripturas; vnlesse it be only by the rule of faith, the word God, the authoritie of the Scriptures.

nè — nisi tantummodo per Scripturas. *Hom. 49. In opere Imp. pag. 980.*

THE MYSTERIE OF THE *Indices Expurgatorij.*

IT remaineth now, that we proceed orderly, to shew the open and secret abuses done vnto the holy Fathers of the Church, by the Fathers of the Societie, or other popish Priests and Pillars of the Church of Rome, together with their impudent approbation, and assceueration of this their lewdnesse & villany; a fact very impious, and yet notorious to the eye and eare of any vnderstanding man: as shall be farther proued. But, first, we wil intreat of the secret abuses, offered by the Court of Rome, deriued vnto vs by the hands of the Pope and his suppossts, from the authoritie of the *Councel of Trent.* For, (as [a] one truly obserues) these *Expurgatory Indices are compiled, by a Commission issuing from the Pope himselfe; who was either authorised, or entreated to that office by a generall Councell.* So then, (not to dwell too long vpō this point) the *Councel of Trent*, seeing the danger that was likely to happen vnto their church, if bookes indifferently of all sorts should be permitted to be read, sollicited the *Pope*: [b] who appointed certaine *Cardinals generall Inquisitors at Rome*, together with the M^r. *of the sacred Palace.* These *generall Inquisitors at Rome*, appointed certaine special *Inquisitors* in euery dioceſse, & [c] they also had their Deputies, Cōmissaries, & Notaries vnder thē, to see that nothing cōtrary to the catholick faith, or

[a] Donne Pseudomartyr. pag. 102.

[b] Animaduertendum est, authoritate Romani Pontificis illustrissimos & & reuerendissimos Cardinales ex toto Collegio deligi, & constitui *Generales Inquisitores* in tota Rep. Christiana: quos per literas cōsulunt cæteri omnes *Inquisitores* in singulis vrbibus & prouincijs constituti. *Io. Azor. Part. 1. Instit. mor. lib. 8 cap. 18. pag. 584*

[c] *Azor. eod. cap.*

good manners established in the *Counsel of Trent*, should be taught, spoken, vttered, or published, secretly, or openly, in writing, or in print; but that the offendors, [a] of whatsoeuer kinde, kinred, dignitie, prerogatiue, or preheminence, should bee seuerely punished by the *Inquisitors*, with losse of goods, states, dignities, and liues also if need were. This was decreed in a *Councell*, prouided for by a *Pope*, executed by a *Bull*, with direction of the *Lords Inquisitors*, and assistance of the *Secular Power*. The occasion of this strict Inquisitiõ for books at Rome, and in all countries, sprang from [b] *Wickliff* & *Luther* especially; whose books took such deep roote in some mens minds, that although diuerse Popes, at seuerall times, did endeuor by main force (as it were) to thrust them out of mens hands, thundring against the receiuers of them, or their fauorits, no less then death or destructiõ: [c] yet they preuailed so little thereby, that the more they were forbiddẽ the more they were read, both in *England*, *Germany*, & else-where: insomuch that they were faine to grow to a new consultation, in the *Counsel of Trent*. And [d] first the Councell appointed certaine learned men of all nations and countries there assembled, to gather such a *Catalogue*, or *Index* together, as might containe all such bookes as were iustly to bee forbidden, whether written by, or against them. This work, thus wisely thought vpon, was diligently performed, and the *Index* made and presented vnto the Councel; [e] who referred all matters backe againe vnto the Popes Holinesse, which then was *Pius the fourth*: [f] who, by his *Breeues* and *Buls*, cau-

[a] Procedunt contra hæreticos cuiuscunq; sint cõditionis, dignitatis vel gradus *Azor. lib. pag. 682.* Consulto Romano Pontifice — cautiùs & tuti⁹ negotium fidei agitur. Ib.

[b] Vide Ep. 5. *Martini* 5. cum lit. diuersorum Romanorum Pontificum. p. 40.

[c] As Cornelius Tacitus *sayd of* Fabricius Veientons *bookes*: exuri iussi, conquisiti, lectitatique sunt, donec cum periculo parabantur *Gab. Putherb. pag. 236.*

[d] Tridentina Synodus ex rãta Episcoporũ, & aliorum doctissimorum virorum copia delegit ad eum conficiendum Indicem multos cum doctrina, tum iudicio insignes Prælatos, ex omnibus fere nationibus. *Pius Papa 4.* **In Ind. lib. Prohib. pon. 1597. p. 8.*

[e] Cum in negotio non parum progressi essent, iustis de causis eadem Synodus permota, ad ipsam Apostolicã sedem, integram rem deferendam statuit. *Ib. p 4. In Bulla Clem. 8.*

[f] Itaq; Felix Rector *Pius Papa 4.* — Indicem Lib. prohibitorum, & Regulas quasdam per suas literas in for-

sed

sed the same *Index*, together with certaine rules first by him approued and ratified, to be published abroad, and sent into all countries. This [a] *Bull* beareth date, the 24. of March, 1564. in the 5. yeere of his Popedome. But (it seemeth) that bookes increasing, [b] and with bookes certaine disorders, that could not be preuented; in the end Pope *Sixtus* the 5. of that name, reuizing both *Index* and *Rules*, with aduise of the best Diuines, added very much therūto, both in regard of the rules and of the books: and more he would haue done, but that hee was vntimely [c] preuented by death. Which being wisely perceiued by *Clement* the eight (a Pope no lesse happie for ending and perfitting, than the other was for [d] intending and purposing great matters) he resumes the *Index*, and appoints 7. or 8. of the graueſt [e] Cardinals (besides other learned men) to ouersee both it, and whatsoeuer did belong thereunto: and in the end, [f] for the better speed and more prosperous successe of the *sacred Inquisition* (appointed for the care and office of both prohibiting and purging bookes) he approues the *Index* thus reuized, and confirmes the priuiledges formerly graunted, first by *Pius* 5. vnto the *Master of the sacred Palace*, and then by *Gregory the thirteenth*, & *Sixtus the* 5th. vnto *the Cardinals of the Congregatiō*, for the better enabling of them vnto the performance of this so necessary and waighty a businesse, which doth so neerely concerne the safety of their Church and Common-wealth. For, had they not taken this strict & secret course, in forbidding

ma Bremis promulgauit, Ib. pag. 4.

[a] Cum Sathanæ astutia nouis indies mala crescerent: propterea Sixtus 5. — multis illustratis atq; ad regulas adiectis necessarijs rebus, mandauit, vt nonnulli alij eiusdem generis libri, eidem Indici adderentur. *Clem. P. 8. in Ind. lib. prohib. pag. 4.*

[b] Verum cum idem Sixtus, re minimè absoluta, ab humanis excesserit: &c. Ib.

[c] *He began (as they would haue vs beleeue) the correction of the* vulgar Bibles *and these* Indices; *but was not able to finish them.*

[d] Vide *Lit. Clē.* 8. præfixas *Ind. Lib. prohib. datas Tusculi sub annulo Piscatoris* 1595. *Pontif. sui anno quarto. Ib.*

[e] Quo facilius negotium, cum prohibitionis, tum expurgationis, & impressionis librorum peragatur, eas omnes facultates, priuilegia & indulta — confirmamus, & quatenus opus est innouamus &c. Ib. pag. 5.

and purging all manner of good bookes, it would not haue been long, but that we should haue seene the fall of *Babylon*, and the destruction of *Hiericho*, at the blast of Gods spirit, and such as his diuine prouidence had appointed to sound forth the truth of his religion, throughout the whole world. But they haue taken a politicke course, by this their vnholy *Inquisition* for books, to smother the truth for a time; though at the length, out it comes, their policie is frustrate, their purposes defeated, their fraud espied, Gods name glorified, and themselues ashamed. Who euer heard before, of their [a] *Inquisitors*, Generall and especiall? of their [b] age? which must bee of 40. of their professions which must bee Inquisitors? which is either Diuinitie, or Law: [c] for some respects rather Law, then Diuinitie; and for other respects rather Diuinitie then Law: of their power to censure all sorts of men, and all kindes of bookes, by adding to, or taking from them, or otherwise changing the words, or altering the meaning of them? [d] Of their authority ouer Bishops, Cardinals and Popes, Kings, Princes, and other Potentates and States of the world? though I grant it be with reference of the lesser vnto the greater; of the especiall *Inquisitors* in euerie dioceese, vnto the Generall *Inquisitors* at *Rome*; and of them, [e] vnto the Pope in cases reserued. Was it knowen till of late (and that, by Gods especiall prouidence) that at [f] *Rome*, at *Lisbone*, in *Spaine*, *Naples*, and in the *Lowe-countries*, there were men appointed for the same purpose, and bookes printed, to the end that neither in *Hebrew*, *Chaldee*, *Greek*, *Latine*, or in any other language, in *Diuinitie*, *Humanitie*, *Lawe*, *Physicke*, *Philosophy*, or any *Facultie*, there should be any

propos-

[a] See Azorius *before*.

[b] Quæritur, quotum ætatis annum agere oporteat Apostolicum Inquisitorem? Respõdeo eum debere annũ quadragesimum attigisse. *Azor part 1. Instit. Moral. l. 8. cap. 18. De sacris Apostolicis Inquisitoribus pag. 679.*

[c] Oblates & controuersias dirimendas aptiores magis & idoneiores videntur esse iuris Pontificij periti. Ac verò ad hæreses aliaque dogmata discernenda, aptiores multò videntur esse Theologi. Ib.

[d] *Their practice doth make this point most euident.* See the Table of the diuinity bookes, that are purged, in the later end of this discourse.

[e] In supremos principes *Inquisitores* non inquirunt & animaduertunt, nisi speciali Romani Pontificis mandato. Io. *Azorius lib. 8. c. 18. pag 682.*

[f] *The Index Expurgatorius of* Rome *was pub-*

propoſition, poſition, book, ſentence, word ſyllable, or letter, that might impugn the doctrine eſtabliſhed by the *Court of Rome, or Counſell of Trent*, vncorrected, vnamended? Nay, do they not proceed a little further? to correct *Fathers, Greeke or Latine*, of the *Eaſt or Weſt Church*? And do they not giue vs manifeſt tokens, of their deſire to reforme the *Bible* alſo, if it might conueniently be done? And this reformation, or expurgation of all manner of bookes, doth not onely reach vnto the printed volumes, [g] but vnto the *Manuſcript* Copies alſo; as hath alreadie beene ſufficiently prooued elſewhere.

If the Papiſts had any good meaning (which they haue giuen vs great cauſe to ſuſpect) in framing theſe *Catalogues* of books prohibited or purged; [h] why doe they make it *opus tenebrarum, a worke of darkeneſſe?* (*They that do ill, hate the light.*) Why do they hide them ſo cunningly from the light and ſight of men, that fewe there be of their owne ſuperſtition, that doe know the myſterie of this iniquitie; that are acquainted with this kinde of policie: the knowledge thereof is too high for them; it is reſerued only for the *Inquiſitors*. Theſe Catalogues, when they are printed, are deliuered onely into their hands: no man can get one of them (be he Batchelour, Licentiate, or Doctor in Diuinitie) vnleſſe hee bee of that office, or fit to bee truſted with ſuch a ſecrecie.

liſhed by Io. Maria *maſter of the Sacred Palace*, Roma 1607. in 8°. *The* Portugall *Index by* Georg. Dalmeida *Archbiſhop of Lisbon*. At Lisbon 1582. in 4°. *The* Spaniſh *by* Gaſpar Quiroga *Cardinall and Archbiſhop of Toledo*, Madriti 1584. in 4°. *alſo. That of Naples by* Gregorius Capuccinus: *the Title is* Enchiridion Eccleſiaſticum, Ven. 1588. in 8°. *That of the Lowe-countries by commandement of the King of* Spaine, *and the Duke of* Alua, *with the eſpeciall care and ouerſight of* Arias Montanus, *in* 4°. Ant. 1571.

[g] Ad hos enim quoq; purgatio pertinet. *Poſſ. Bibl. ſelecta l. 1. c. 12. pag. 58.*

[h] The Author of the grounds of the olde Religion and the new, in his anſwer to Maſter Craſhaw, *woulde perſwade vs that they haue made their doings knowen to the world, and haue publiſhed all in print what they will haue corrected*, pag. 223. *where the contrary is moſt euident: and I doe verily perſwade my ſelfe that the Author himſelfe was neuer permitted to ſee any of them.*

These men (though otherwise excellently well learned, though neuer so well read) must not presume to be too inquisitiue after their doings; seeing all is done by supreme authoritie. I haue read of some, and haue my selfe [a] obserued others, that doe deny diuerse of their *Indices Expurgatorie*. The *Diuines* [b] of *Burdeawx*, against *Mornay*, doe in a manner deny the *Index of* [c] *Antwerpe*, made by the *Low-countrie men*: the [d] *Inquisitor of Naples*, is so far out of loue with the *Index of Spaine*, that there is no perswading of him that the booke was printed at *Madrill*, or set forth by authoritie of *Gaspar Quiroga*, chiefe *Inquisitor of Spaine*: and I doubt not but *Gabriel Putherbeus* booke *de tollendis libris malis*, will be [e] defaced, or outfaced, ere it bee long. And yet all these bookes are to be seene, with sundrie others, brought together by Gods especiall prouidence, into the *Publique Librarie of Oxford*; Printed, all of them, beyond the seas, by those that were esteemed ranke Papists. It is too late to deny them, as some of you haue done: better it were to say, [f] that no such things (as we dreame of) are contained within the limits of their iurisdictions: as, purgings of *Fathers*, and other auncient writers which were before the *Councell of Trent*; the *Inquisitors* haue not to do with them: but with the late Obseruations, Annotations, or Scholies that are made vpon them, and their learned workes. Thus som of you doe say. And if this were true, wee should indeede haue the lesse cause to complaine of the seuerall wrongs

[a] Doctor Bagshaw *in a priuate conference denyed the Spanish Index.*

[b] *In their Preface to the Booke.*

[c] *They say it medleth but with a few late bookes of Catholicks.* Bertram *is very late in their accompt.*

[d] Summopere caue à quodam libro, cuius Tit. est, *Index librorum expurgandorum, impressus Madriti, per Alphonsum Gomezium sub anno* 1584. cum potius credendum sit falsò adscriptum esse in eo, in tali Ciuitate: & per dictum *Alphonsum* impressum fuisse: ac etiam falsò adscriptum esse, tanti supremi, & Catholici Senatus ordine impressum ac ab eo editum. *Greg. Capuc. in Enchirid. pag.* 218.

[e] *He hath discouered the wickednes of their Bishops, Priests and Monks, better then any man that I doe know. He tells of a Bishop that brought a lasciuious booke of* Clement Marot, *intitled,* Adolescentiæ suæ, *into the pulpit insteed of the* Bible, *being fairely bound: and of their common practice, in singing wanton songs, insteed of Dauids Psalmes, and reading of Marot insteede of* S. Paul. Gab. Putherb. de tollendis lib. malis lib. 1. pag. 19. & 42.

[f] Indices expurgatorij non facti sunt in eum v-

wrongs done vnto the *Fathers*, and by reason of them vnto vs: but it is too notorious, since their bookes haue come vnto our hands, that neither *Cyrill*, *Hilarie*, nor *Eucherius*, nor many moe (besides) of the auncient *Fathers*, haue scaped their angrie censures, aswell for the *Text*, as for the *Annotations*. You haue defaced their words, and disgraced their writings: the proofe thereof is reserued vnto its proper place. For the present, it will be worth the labour, to consider how these *Indices* doe grow and multiplie, by little and little, varying still one from another so farre, that what the *Inquisitor* of one place doth tolerate, the *Inquisitor* of an other Dioceſſe doth condemne: what *Gaspar Quiroga* in *Spaine* doth allow, *Gregorius Capuchinus Inquisitor* for the dioceſſe of *Naples*, doth vtterly disallow: and their iudgements doe so well agree vpon the bookes in Question, that hee that is now *Inquisitor* and chiefe Censor in one country, may hereafter chance to haue his books inquired after, and purged in an other. For, thus it fared with *Arias Montanus*; who was sometimes [a] chiefe *Inquisitor* in the *Lowe-countries*, and had more then a finger in the printing of the *Antwerpe Index*, long since and often reprinted by *Iunius*: but now his [b] owne works (as, his learned *Commentaries vpon Isay*, the *lesser Prophets*, the 4. *Euangelists*, and *Acts of the Apostles*, vpon the *Epistles* and the *Apocalypse*, and other writings of his) are purged and purged againe, in the *Roman Index*. So that I cannot wonder (seeing such men may not be trusted for their censures) if they varie one from another, and oft times from themselues. Neither was it (all things considered) improuidently done, to set downe such a course; to the entent that men alwaies remaining

sum vt quid in Patribus inducatur; sed vt eluantur quæ malè sani homines Patrum monumentis assuerunt. *Greſ. lib. 2. de Iure & more prohib. Lib. cap. 9. pag. 315.* Gloſſemata ab hæreticis affuta, scholia malè feriatorum annotamenta & interpretamenta expungenda sunt & inducenda. Hæc mens Indicum. *Ib. cap. 8. pag. 303.*

[a] *See his* Preface *before the* Index of Antwerpe.

[b] See the Roman Index pag. 39.

ning doubtfull, by reason of the vncertaintie of their censures might [a] be restrained frō grounding their iudgements vpon such notes as may be heretical or vnsound, notwithstanding that they come forth with this attestation, that the Booke was read ouer, and perused by such or such an *Inquisitor*, and containeth nothing contrarie to the Catholick faith or good maners. For, what one Inquisitor seeth not, an other may espie: and sometimes, what is not obserued by one and the selfe same [b] man at one time, may be perceiued at an other; so that there is a kind of necessity laied vppon the *Inquisitors*, to subscribe their names, doubtfully and vncertainly, as thus: *I, N. Inquisitor for such a diocesse, do say that this present book, thus by me corrected, may be tolerated and read, vntill such time as it shall bee thought worthy of some farther correction.* And albeit I haue not seene the practice of this rule, in many books; yet *Angelus* [c] *Roccha* hath obserued it very strictly: and I am sure, that according vnto the grounds of their *Inquisition* (which haue no ground, soliditie, or certaintie in them) it is the best rule of proceeding by. For examples sake: the sweete *Sermons*, or *Melissæ* (that is Mellifluous common places) of *S. *Antonie the Great*, are censured by the *Diuines of Spaine*, to be purged onely in 26. places: but the *Inquisitors of Rome* haue added 20. *places* more: and lastly, the *Chauncellor of Paris*, hath espied so many places to be blotted out, that he hath blotted out the whole booke. Againe, the Commentarie of

[a] Magis Reip. damnosus est liber Hæreticorum reuisus à Theologis (sed non benè) & approbatus cum fide scripta asserentibus deleuisse omnia delenda, cum non sit hoc: & cū hoc dat occasionem Lectori, vt omnia in eo contenta Catholica esse credat, quamuis annihilent statum Ecclesiasticum. *Greg. Capue. in Enchirid. pag. 217.*

[b] Obseruo quod hodie video librum non esse dignum maiori correctione: & crastina die ex noua consideratione iudico ipsum dignum: & ideo vt non errem, & quod patronus libri tenetur semper ad notitiam amplioris correctionis præsentare librum, taliter approbo: *Ego N. deputatus in reuisione Librorum Curiæ Archiepiscopalis, dico posse tolerari, & legi præsentem Librum sic correctum, quousque ampliori correctione dignus apparebit. Ib.*

[c] In Bibliotheca Scripturali, *he vseth this subscription*; Donec prodeant censuræ Romanæ.

*See Antonius Magnus, *in the Table hereafter.*

Iames Faber, vpon the Epistles of Saint Paul, is purged in 43. places by the *Index Expurgatorius printed at Antwerp*: but the *Spanish Index*, hath found out more then 72. places, needfully and carefully to be mended. Once more: *Amatus Lusitanus his book of Cẽturies*, is censured by [a] *Georg. Dalmeida* in two places, by [b] *Gaspar Quiroga* in 4. and last of all, by the [c] *Master of the sacred Palace at Rome*, in 44. at the least: and it may be, the time will come, when we shall see an other *Index*, that shall exceede all the former. You see, they proceede sometimes by *Arithmeticall*, sometimes by *Geometricall* Progression, so fast, that if they bee not stayed, they will runne themselues out of breath, and bring all into *materiam primam*, into an vtter confusion. Had it not been far better, if these *Inquisitors*, I meane, the *Generall ones at Rome* (for those in *Spaine*, though they bee called Inquisitors *General*, haue an other meaning) had first met, and before the making of any *Index Expurgatorie*, resolued in a more particular manner, than is contained in their rules, of the state of all questions, and the grounds of their Religion; and decreed amongst themselues, euer with relation and submission vnto his Holinesse, that whatsoeuer by any writer should be deliuered contrarie to this doctrine of theirs, whether wittinglie or vnwittinglie, should be expunged and razed out in all printed and written books immediatly vpon the sight thereof? By this meanes, the *Index of Spaine* (*mutatis mutandis*) might haue agreed with the *Index of Portugall*; and both, with that of the *Lowe-countries*, and all of them with the great *Index of Rome*, the mother *Index* of all the rest: but they haue taken a contrary course, though the *Inquisitors Generall* aswell

[a] In Ind. Lusit. pag. 27.
[b] In Ind. Hisp. pag. 1.
[c] In Ind. Rom. pag. 12.

as particular, in *Spaine*, *Portugall*, *Naples*, or the *Netherlands*, as well as at *Rome*, haue all one end, and like deuotion, to maintaine the doctrine of the *Councell of Trent*, which contains in it the absolute forme of all popery. Yet, what that doctrine is in particular, knoweth no man; no, not the *Inquisitors* themselues: else would they, I suppose, in reason, long ere this haue taken vp the controuersie about the two [a] *Latine Bibles*, authorized by two Popes; or the great [b] question about Grace and Power of God, which hath beene diuersly determined by the *Dominicans* and the *Iesuites*. But let vs vrge the point a little farther. Say (as all doubtfull points must bee referred vnto the Pope alone, according to that of [c] the seauenteen of *Deuteronomie* in their interpretation that the *Inquisitors* neither Generall at *Rome*, nor Speciall elsewhere, can resolue these and the like doubts: yet they might haue had recourse vnto the Pope in all this space; [d] whose words are oracles, his definitions the determinations of the Church, and his breast the hidden threasure of all knowledge. But, I doe much doubt if his Holinesse were consulted in these and the like points, which might stumble the best writers amongst them, whether hee would aunswere them directly, or no; because (as *Greg. de Valentia* obserues) *Definitiones fidei rarò, & à paucis Pontificibus fiunt*: it is no ordinarie practice of theirs. Or, if hee chance to pronounce his definitiue; may it not be doubted whether they would accorde thereunto in other matters; when wee see the Popes Bricues, about the matter of Excommunication, and his right in Temporalls (which according to them is *in ordine ad Deum*, *subordinate vnto a maine*

[a] Part 3.

[b] See Paulus Beniu: Eugubinus *Booke*. Quatandé ratione dirimi possit controuersia quæ in præsens de efficaci Dei auxilio & Libero arbitrio inter nonnullos Catholicos agitatur, ad Clem. 8. Pontif. Max. Patauij: 1603. in 4°.

[c] *This place which is corruptly cited by* Bellarmine *in sundrie bookes* (De verbo Dei, lib. 3. cap. 4. pag. 175. & lib. 4. de Rō. Pont. c. 12. p. 959. & lib. c. 16. pag. 1018.) *reading*, ex decreto iudicis, *for* et, *is one of the best prooses for the Popes supremacie, ouer all Kings and Princes, in all causes as well Ecclesiasticall as Ciuill.*

[d] Illius sententia pro diuino oraculò habita est. *Leon. Coq. Exam. Pref. Mon. pag. 12. & pag. 305.*

point

point in Diuinitie) questioned in *Venice*; and impugned about the *Bibles*, not onely there but elsewhere? But what is this, to so manie questions as doe arise daily in Diuinitie, amongst the Papists, concerning faith and manners? wherein the Papists are at oddes amongst themselues; [a] as the learned *Deane of Winchester*, hath shewed in his painefull collections. Who shall reconcile or vmpire them, decide doubts, determine questions, and take vp all controuersies? There is great neede of such an arbiter or iudge, if any such bee to be found. For, what is more ordinarie with them, then to write one against an other? one side defending, the other impugning, the maine points of our Religion; and both, submitting their writings vnto the cēsure of the church; thereby intending to keep themselues from the imputation of heresie: although, indeede *Azorius* hath lately shewed, that this excuse will not serue. For, if *Titius* write a booke, wherein professedly hee doth maintaine some points of doctrine as they are maintained in the Churches of the Protestants, fully concurring in opinion with them (as for example, if *Arias Montanus* do say that the books of the Macchabees are not canonical) his books shall be censured, & himselfe condemned for an hereticke, although hee professe, that he doth beleeue whatsoeuer the Church dooth teach, and bee neuer so ready to correct and reforme his error. And this is the cause, why Cardinall [d] *Bellarmine* dooth refute the opinion of *Scot* about the Eucharist, as erroneous; though hee deliuer it onely by waie of obiection, determining the contrary, beeing mooued thereto by the authoritie of the Church. Which Church of theirs, what is it, or where is it to bee found? vnlesse it bee

[a] *Vide Apolog. Cathol. de notis Ecclesiæ & de Iudice Lib. 2. Lond. 1605. & 1606. in 4°.*

To. 2. Instit. Moral. l. 8. c. 6. §. decimo. pag. 674. Si liber sit hæresi infectus, quam Titius ex instituto cōprobat scienter contra Ecclesiā: tunc tanquam hæreticus Titius potest iure dānari, tametsi in eo libro profiteatur se credere, quicquid docet ecclesia, & paratum se esse ad emendandum & corrigendum errorem. *Azor. Ib.*

[d] Bell. lib. 3. de Eucharistia. cap. 23. pag. 752.

within the Popes breast: and so it were inuisible, like that of the Protestants. And therfore the [a] *Cardinal*, & some other of our moderne writers, haue submitted their bookes vnto the iudgement of the Church, and of the Pope, for the time being: that is to say (for ought that can be learned) to the Church, which is the Pope for the time being. Which if it bee so; seeing there are so many bookes written of controuersie, whereof few doe agree otherwise then in generall tearmes, why doth not the soueragine [b] Iudge of all controuersies, sole interpreter of Scriptures (from whose iudgement or interpretatiō here vpon earth there lieth no appeale) take vp the controuersie, and assigne euery particular question his proper state and decision? Either the Pope is able to doe this, or he is not able: if he be not *idoneus ad hæc*, sufficient for so great a taske, why doth he beare men in hand that he is? and if he be able, why doth he it not, but suffreth millions of soules to goe away vnresolued? what doth this argue, but want of charitie? which should not be in the true Pastor of the Church. The consideration of these points, me thinkes should very much moue the common sort of poore seduced Papists, not to relie too much vpon the Popes authoritie, or the Churches definition; vnlesse it bee declared vnto them in particular manner, how farre both do extend. For, shall I beleeue as the Church dooth, and know not what that Church is? Shall I obey his authoritie, before I see his Commission? I dare auouch it openly, that amongst so many simple Papists, which the aduersaries boast to be amongst vs ([c] though I doubt not but they faile in their large account) there is not one, that doth truly know what this Church is; that dooth so

[a] Ecclesiæ — & ipsius summi Pōtificis Christi vicarij censuræ non solum ptæsens opusculum, sed omnia scripta mea lubens & volens submitto. *Bell. aduers. Barcl. p.* 320.

[b] *The Pope cannot erre in deciding of cōtrouersies of faith or religion.* Certaine notes vpon the Apology. p 177 Item, *I conclude then with them (yea with the catholick church) that the Pope is the only Prelate that cannot erre in deciding a cōtrouersie or doubt in faith and religion, all the world else may erre in deciding of such doubts. Ib.* 178.

[c] Innumeri sunt adhuc ex Anglis, Scotis & Hibernis, quos reliquit sibi Dominus, qui non curvauerūt an-

so much as dreame of such narrow limits and bounds that it hath; as being confined within the person of one man: which (by confession of the Aduersary) may bee sometimes for his life a Reprobate, and for his doctrine an Hæreticke. They imagine, that the Church is a select number of learned men at *Rome*, who being lawfully assembled by authoritie of their head the Pope, and guided with his infallible iudgement, haue fully resolued and agreed vpon all the points at this day controuersed, and deliuered their meanings so cleerly, that the doctrine by them taught may be said to bee the doctrine of the whole Catholick Church: but (alas!) it is not so. For, they at *Rome* do not alwaies agree amongst themselues, and are diuided from others in opinions. So that, in a manner, the Papists doubt as much of the truth of their religion, as they doe of the certainty of their saluation: and therefore it is in vain for any man to relie vpon their iudgements, whose iudgements are so vncertaine & vnsetled; resoluing vpon nothing, but in generall tearms, which proue nothing. And this is the reason, why their *Inquisitors* (which in euery country are to bee esteemed the most iudicious writers) are no lesse different in their censures, then diuerse in countries; that in *Spaine*[a] one opinion is maintained, in *Italie* an other, a third in the *Lowe-countries*, and a fourth at *Rome*: so that wee haue almost, *quot capita, tot sensus*, so many men, so many mindes; as it appeareth most euidently by their *Indices Expurgatorij*, which agree no better then clockes, varying oftentimes from themselues, and all of them from the Sunne. But to grant so much (which yet will neuer be proued) that all these *Indices Expurgatorie*, (whereof wee haue seene but a small number, of some few countries

te Baal, neque impiæ hæresi adhæserunt, sed constantes in fide permansere. *Cocq. Exam. Præf. Mon Iac. R. p. 26.*

Dolosus versatur in generalibus.

[a] *About the purging of bookes they cannot agree, nor neuer will.*

tries, which haue come vnto vs, rather [a] by good hap, & by Gods gratious prouidence, than by their good wils) did agree, and that there were no change at all found in them; yet how can this their blotting and blurring of all manner of authors, old or new, be any waies approued or warranted? vnlesse it bee by authoritie of the *Court of Rome*. Which, whether it haue any such power to tyrannize ouer mens writings, after they haue sealed them with their deaths (without any reuocation or retractation of that, which they haue written deliberately & aduisedly vpon view of the circumstances and consideration of the arguments on both sides) may well be doubted. Our quarrell is not so much vnto the *Catalogues of bookes forbidden*: wherein also they doe wrong vs greatly, forbidding books which themselues haue printed; as, *Antonius Magnus*, *Fortunatus*, *Antoninus*, *Bertramus*, and sundry other workes, which were heretofore currant amongst Papists (although we grant, it is lawfull, nay very behoofefull and expedient, that men should be restrained from reading som books; [b] as books against the State, lewd, profane, or tending vnto Atheisme, which are expresly forbidden in all religions, and in all countries): but, the thing which wee mislike in Papistrie, is their *Indices Expurgatorij*: which doe make men to say and vnsay the same things againe; to eate vp their own words, & retract their opinions; when, God knoweth, the Authors of them had no such meaning. And yet herein also, there were some reason to colour their lewd practices, if whiles the Authors were liuing, they did this; for, they might happely bee conuented and conuinced with reason, and shewed their errors: but, after the Author is once dead, perhaps

some

[a] *The Index of* Antwerpe *was discouered by* Iunius, *who lighted vpon it by great hap: the* Spanish & Portugall *was neuer knowen, til the taking of* Cales *the* Roman Index *was procured; but, with much adoe.*

See the Table *following of* diuinitie bookes heretofore approued, now censured by papists

[b] Libri qui res lasciuas, seu obscœnas ex professo tractant, narrant aut docent — omnino prohibentur: & qui eos habuerint, seuerè ab Episcopis puniãtur. Reg. 6. *A rule for vs as well as for them.*

ſome hundreths of yeeres, and hath left his books as it were his laſt wil and teſtament behind him; then to raze the records, and belie the Author, hath ſcarce any probabilitie of reaſon to iuſtifie it; the controuerſies depending (as yet they doe) betweene the Papiſts and vs, vpon the pluralitie of writers, which ſide hath moſt teſtimonies.

You appeale, in euery queſtion, vnto the *Fathers*; as honourable a triall, as any is vnder the Sunne. You alleage the *Schoolemen and Canoniſts: which are indeede like the* [p] *Scribes and Phariſees, peruerting the Scriptures and profaning Diuinitie with Philoſophy, or rather Sophiſtrie; calling themſelues ſchoole Diuines, when they are neyther Schollers, nor Diuines.* Wee doe not reiect them, more then your ſelues doe.

Laſtly, you bring in multitudes of writers, which haue, and doe daily witneſſe (as you ſay) the truth on your ſide, to proue your vnitie, vniuerſalitie, and conſent. Whom would it not amaze, to ſee ſuch a cloude of witneſſes, and torrent of writers, as [q] *Coccius* the great *Booke-maſter* dooth produce in euerie queſtion? But, ſetting aſide the *Baſtardie of the falſe and Corruption of the true*, your *Indices Expurgatorie*, your *Catalogues of bookes forbidden*, your *See, ſee*, in euerie page, which is but a Bugge-beare to fray children with all; you ſhall ſee how naked and deſtitute you are of true *Fathers*, learned Schoolemen, or moderne writers, and that your *Coccius* (a writer ſo much eſteemed of your younger Diuines) was verie much to blame to leaue his religon vpon pretenſe of authorities, [r] abounding on your ſide, and ſcarcely to bee found in any number, on ours, as you teach men to ſay.

For,

Rain. in Coll. pag. 74. & 258.

[p] Eneruem & elumbem Apologiam Scholaſticorũ Doctorum. Vide apud *Coquæum in Exam. Præf. monit. Iac. 1. pag. 493.*

[q] *The Title of his booke in Latine is*, Theſaurus Catholicus Col. 1600. *printed in two volumes.*

[r] *As* Laurence Triuius *doth report in his Preface to his firſt Tome.*

For, albeit the controuersies in religion are not to be determined by pluralitie of testimonies, without (much lesse, against) Scriptures; and that the authorities alleaged ought rather to be taken by weight, than number: yet if we compare *Father with Father*, authoritie with authoritie, writer with writer, (the *Schoolemen*, and *Canonists* alwaies excepted; which yet speake for vs in manie points) your selues would be driuen to confesse, that in the most substantiall and materiall points of Diuinitie (as, *about the Iudge of controuersies, the authoritie of the Pope, the infallibilitie of the Church, power of Councells, necessitie of Traditions, vse of the vulgar latine, prohibiting of the vulgar in euery language, your idolatrie, Mariolatry*, and such like questions) our number were greater, our authorities more pregnant, and our books more Authenticall. But, how happeneth it then (may some of you say) that they are no oftner alleaged? why do your men in a manner confesse, that all Antiquitie is ours, and therfore are compelled to flie only vnto the Scriptures? I answere, with *Athanasius*; that albeit Scripture bee sufficient to saluation: yet it hath alwaies beene our holde, that the sayings of *Fathers* and writings of men in all ages, ought not to be neglected. You see what vse our best learned writers, *Iewell*, *Bilson*, and *Andrews* (most reuerend *Bishops*) *Abbot*, *Rainolds*, and *Whitakers* (most learned Doctors) and sundry others do make of their sayings. Your men haue indeede the [a] proper note of Heretiques; they are *Lucifugæ Scripturarum*: but doe our men flie the *Fathers*? Perhaps some faint souldiers of our side, before the *Fathers* workes were truly set forth, and since the comming out of your infamous *Indices Expurgatorie*, lighting vpon some corrupt Treatises,

In orat. contra gentes.

[a] Manifestus est fidei lapsus, & liquidum superbiæ vitium, vel respuere aliquid eorum quæ Scriptura habet, vel inducere quicquam quod scriptum non est. *Basil. de fide.*

tiſes, or miſprinted ſentences which ſpeak for you, haue thence drawen an argument that all the *Fathers*, and all writers doe make wholly or chiefely for you: whereas, in truth, they rather make againſt, than for you; as would apeare if the premiſſes were better obſerued: that is, if the *Fathers* were peruſed in their originals, being free from corruption, and read with diligence and diſcretion. By neglect whereof, and for that no man hath as yet taken vpon him to giue vs a perfect cenſure of the *Fathers* Works (a labor very profitable, and almoſt neceſſarie, for ſetling our young ſtudents of Diuinity) it is come to paſſe, that the *Fathers* are in leſſe account, and later writers more eſteemed than they ſhould be. I haue taken a little paines in this kinde, and doe ſee the proofe thereof: but, what am I, that I ſhould preſcribe vnto others? I am but the [h] *Collector* (as Poſſeuine truly cals me) of other mens labours; I will not take vpon mee to be a director of other mens iudgements: but there is a [i] very learned man, of great ſufficiencie, whoſe Talent hath beene for many yeeres imployed in this kind; who will, I doubt not, ere it bee long, make vs all beholding to him for his great paines, by publiſhing his obſeruations.

[h] *Ant. Poſſeu. in Append. ad Apparat. ſacrum in Cenſura Eclogæ Oxonio-Cantabrigienſis.*

[i] Mr. Robert Cook, of Leeds *in Yorkeſhire.*

To conclude this point, touching the authorities and teſtimonies of the holy Fathers; we ſay, that grant we had not ſuch plentie of witneſſes, as are rife in euerie ſound Proteſtants bookes: yet the match is vnequall, and the demand very vnreaſonable, to appeale vnto the writers of all Ages; ſith at all times you haue corrupted ſome, and peruerted others, in ſuch ſort, that either the bookes, or the ſentences bee not to be found, I meane, ſuch as make againſt you. And the reaſon

hereof is plaine: becauſe you haue either forbidden, or purged, or altogether omitted the bookes or ſentences in your laſt editions, accounted beſt by your Nouices and ſtudents in Diuinitie; which are not permitted to read a ſtrange book (though it be a *Manuſcript*) but hee muſt firſt [a] preſent the booke vnto one of the *Inquiſitors*, and aske leaue of him. Which is not eaſily granted, you muſt imagine; when *Baronius* and *Bellarmine* are faine to become ſuters vnto them for this facultie: which is not allowed to all profeſſors of diuinitie, ſcarcely to the *Doctors of the chaire*; perhaps becauſe [b] *Pighius* and ſome others, haue had ſuch ill hap (as you think) by reading of our books, to embrace our opinions. But, if you had contented your ſelues with prohibiting our books to be read, or purging of our books onely (to ſhew that there is ſomething commendable amongſt vs) as the like hath been done of our ſide with *Parſons Reſolution*, *Granadoes Meditations*, and ſundry other bookes of Papiſts, which Proteſtants haue publiſhed with ſom changing and altering of the ſentences; though for my part I haue euer beene of the minde, that if theſe, or the like books had neuer come forth, the matter had not been great, and the ſcandall leſſe: yet this is *ſcandalum acceptum*, *non datum*, occaſion of offence taken or miſtaken rather. For, thoſe men, which took paines to tranſlate or publiſh theſe books, do profeſſe that they haue changed and altered their words; to ſhew, that with a little help, your books, ſuch as tend to pietie and godlineſſe of life, that treat of the reſurrection of the life to come, that perſwade vs to good workes, ſo it be to a good end, may lawfully bee read of vs: Otherwiſe, you would make men beleeue that

[a] Niſi oſtenſo prius libro, & habita licentia à perſonis deputandis, aut niſi notoriè conſtet librum iam eſſe omnibus permiſſum. *Reg.* 10. *in Ind. lib. prohib. pag.* 167.

[b] *By reading* Caluin *vpon the point of Iuſtification.*

that wee were enemies to good works, neither expecting reward, nor fearing punishment; liuing careleslie, like *Epicures*, and voluptuous *Demasses*, which esteeme more of this world, then of that which is to come. Now, by the printing of *Parsons Resolution*, and *Granadoes Meditations*, it is euident, that we do in these points (as likewise with the Philosophers, in other) ioine hand in hand with you, and approue of your writings in this kinde. But, what reason haue you, to take your owne mens learned writings, which haue either historically or Theologically related the truth of ours, or the falsehood of your religion, and alter and change them at your pleasures? and then to make the world beleeue, that you haue only corrected the faults of the print, or some such matter? You doe not tell them, that you haue omitted *whole pages in some places, diuerse sentences and words, adding in one place, and taking away in other; and sometimes by a strange kind of *Metamorphosis*, changing [a] negatiues into affirmatiues, [b] visible into inuisible, by a contrarie reading. Is this well done, can it bee excused, dare you make your doings knowne vnto the world, and publish in print what you will haue corrected in their works? You dare not. Is not this your concealing of the fact, a plaine confession of your fault?

The triall of religion, is like the triall of a *Nisi prius*, at the *Common Law*; you haue pretended witnesses and euidences on your side, to informe your Counsel and perswade the Iurie: your writers are your Atturnies and Lawyers, that pleade the case, and inforce the proofes before the tribunall seate of each mans conscience, that is vprightly and indifferently minded: now

* *See* Caietanus *his Commentarie on Aquinas Summes, of the former Editions.*

[a] *Fol. 271. col. 1. To. 2. Did. Stella Com. in Lucam; post medium, vbi legitur, Negatiuis præceptiuis, deleatur, negatiuis, & ponatur affirmatiuis. Ind Hisp. pag. 65.*

[b] *In Bertramo Presbytero, de corpore & sanguine Christi in Eucharistia. Fol. 1137. versu 2. legendum inuisibiliter, pro visibiliter. Ind. Belg. pag 17. And after this lewd manner, they haue corrected diuerse books.*

as you haue your Counsell, so wee haue ours, to speake for vs. Admit the question were about the Popes Supremacie (a point to be debated by the Counsell of both sides): let vs see your euidences, and heare your best witnesses that can speake most directly to the matter. Here you bring in *Abdias Historie, Linus of the Passion, Clements Constitutions, Recognitions, and Epistles, Ignatius Epistle to the blessed Virgine, Marcellus to Maxentius, Marcus to Athanasius, Iulius Rescript, Pope Nicolas flaunting Epistle to the Emperour, Peter Rauennaes Epistle to the Councel of Nice, and the Councell of Nice Epistle to Sylvester, a miraculous Letter of Gelasius to Anastasius, reporting that which was done two hundred yeeres after his time, Gregories touching the priuiledge of Saint Medard, Melchiades tale of Constantins christening, Constantins donation, Augustines sermon of Peters chaire, and his Questions vpon the old and new Testament, Ambrose Commentarie vpon the Epistle to the Corinthians, Galathians, and Timothie, besides the 47. Sermon, Hierome likewise in his Commentaries vpon the Epistle to the Romans, Galathians, Timothie and Titus, and the Exposition of the Creede vnto Damasus, the Councell of Sinuessa, and an other at Rome, one lustie Decretall in the Extrauagants, and fowre Canons for the Popes Iurisdiction.* All these doe witnesse plainely for the Supremacie: but, what are they? sufficient witnesses, good Freeholders, *probi & legales homines?* No such matter: they are sorie witnesses, base fellowes that haue wandred vp and downe the countrie without any certaine habitation, and some of them haue beene burned in the eare for rogues: they know neither father nor mother: in briefe, your owne

See the first part Tract. 1. 2. 3. 4. 5. 10. 39. 40.

learned

learned Counsellat the *Lawe* (*Bellarmine*, *Baronius*, *Possevine* and others) will tell you as much, if you doe but whisper them in the eare. Now let vs see your euidences, what credite they doe beare: haue they anie labells or seales vnto them? They haue. Are they auncient? Many of them, very auncient: yet (if I be not deceiued) they will doe you very little good. For, if wee doe but view the euidences better, and holde them against the light, your falshood will easily appeare in helping and interlacing your books. For, by the *Canon Lawe* (as it appeareth by the *Glosse in c. in Memoriam, Dist.* 19.) A falsarie is hee that in writing addeth, or detracteth, or altereth any thing fraudulently: and such you haue shewed your selues to bee, in these sentences following: To proue that the Pope of Rome hath full power in the Church of God, that all things, and all men, euen the Princes of the world, should bee obedient vnto him by Gods lawe; and that of him alone we must seeke and inquire what is to be beleeued, what to be thought, what to be held; * you produce certain words out of *Cyrill*, that are not in al Cyrils works. And to help the matter, you bring in *Tho. of Aquine*, that is readie to depose, that he hath seene the words there, and compared them with the original: but, you do wel not to put him to his oth; for feare of wilful periury. Likewise, in the *Councel of Ephesus*, [a] you haue added these words in the proeme therof, *insteed of Pope Celestine*; to make vs beleeue, that *Cyrill* was president of that councel, not in his own name, but in the right of an other, *viz.* *of Pope Celestine*. In [b] *Cyprians book of the vnitie of the Church*, you haue inserted these sentences. *The primacy is giuen to Peter: vpon him alone, he buildeth his Church:*

See the Bastardy of false Fathers: Part 1.

* *Part 2. p. 69.* Tho. Aquinas in opusc. contra errores Græcorum.

[a] Isidorus Mercator *added these words to the Councel;* Cui præsedit B. Cyrillus Episcopus Alexandrinus loco Cœlestini Papæ. vide Edit. Col. 1537. pag. 314. Reuis. du Conc. de Trent. Pag. 303. *Part 2. pag.* 90.

[b] *See part 2. the 1. place.*

he appointeth one chaire: hee that resisteth this chaire of Peter vpon which the Church is built, doth he trust to be in the Church? In [a] *Gregories Epistle*, where it is said that Paul, Andrew, and Iohn were all members of the Church vnder one head, meaning Christ; you haue cogged-in *Peters name*, like cunning gamesters that can helpe a Die at a neede. Thus, [*] *S. Isidors* words, which hath made kings subiect vnto Gods feare, and accountable vnto him alone for their actions, you haue alleaged with this condition, *vnlesse there be one vpon earth which insteed of God himselfe might punish them*: which are not found in all his books. Thus you haue marred the words by adding vnto them: the like you haue done by changing and altering of them. We will bring varietie of examples. [b] In the *booke of Questions, quest. 75. in the 4. Tome of S. Aug. workes: Christ prayed for Peter; for Iames and Iohn he prayed not.* Some of you reade the words thus with a negatiue, which must bee reade interrogatiuely. [c] In Chrysostomes 1. *Ep.* vnto Innocentius, it is doubted that both in *Greeke* and *Latine*, you haue turned the *plurall number*, into the *singular*. In *Theodorets fift booke, and ninth chapter*, you read *Father* for *brother*: and in S. Ambrose 1. booke *de Pœnitentia*, you haue changed Peters *faith* into Peters *chayr*: *Et*, into *ex*, in the 17. *of Deuteronomie*: and ye read the *slaughter of Priests*, for an *armie of Priests*, in *Greg.* 4. *booke of Epistles*. And in *Gratian*, out of the *sixt Synode of Constantinople in Trullo cap.* 36. where the Councell sayd, *let Constantinople bee magnified aswel as Rome*, you haue the words in a cleane contrary sense, *let not Constantinople be magnified aswell as Rome*. And lastly, in *S. Augustines words de Doctrina Christiana, lib. 2. c. 8.* for

[a] *Ib. the 13. place.*

[*] *Ib. the 16. place.*

[b] *Ib. place the 5.*

[c] My Lord of Winchester in his booke of Obedience in the Preface & pag. 53.

for authorizing *your Decretall Epistles* (the best foundation of your Supremacie) you haue (as hath beene shewed) grossely mistaken the Antecedent to the Relatiue: next, *you haue changed the nomnatiue case into the accusatiue, and the accusatiue into the nominatiue, as also the plurall number into the singular.* Now, if these bee some of your best proofes which are alleaged for the Popes soueraigne authoritie in causes as well Ecclesiasticall as ciuill; wee may heereby iudge of the rest, and need not feare before what Iudge, or vnto what Iurie we report the matter. For, if in the *Common Law*, forgery, once plainly proued against a man, be sufficient to ouerthrow his cause, be it otherwise neuer so good; say, in common reason, how are they likely to speed, which to proue a broken title haue suborned so many false witnesses, inserted so many words and sentences, and committed so manie grosse forgeries, or periuries rather? But, it may be, that the Counsell of their side will demand of vs, what right or title we haue, what wee can shew against them in the behalfe of Kings and Princes, for the temporall Iurisdiction. Here though wee haue not so many witnesses to produce, or testimonies to alleage, as our aduersaries haue; yet we doubt not but the Iudge will be fauourable vnto vs, knowing how hardly we haue been dealt withall. For (which wee haue learned by one [a] of your own Counsell, that ingenuously confessed it) when any one of our witnesses did but offer to speake the truth on our side, you nipped him on the head, pinched him by the elbow, or cut out his tongue: or if anie were so hardie as to step forth, and tell his tale, you had a spell to charm

[a] Non solent Pontifices libenter permittere, vt suorum prædecessorum res gestæ aut opiniones, quæ authoritati Papali suffragantur, vel impugnentur, vel in dubium voeentur. Et propterea tam Pontifex ipse, quam locorum ordinarij, atque Hæreticæ prauitatis Inquisitores satis sunt soliciti, ne libri ali-

charme and turne the words in his mouth. Thus you haue dashed [a] *Agapetus* the Pope, out of countenance, for offering to say [b] that *the King hath no man vpon earth aboue him*: and [c] *Lud. Viues*, renewing the words againe in his Epistle to K. *Henry the eight*, is clapt vp in prison, by a strong hand, euen after the time that he had been serued with a *Sub pœna* to witnesse of our side: Thus haue you shopt vp [d] *Nilus de Primatu*, [e] *Theodorus Balsamon*, *Antonius de Rosellis*, *Marsilius Patauinus*, and sundrie others, that are neuer likely to come forth, vnlesse the Iudges bee pleased to send a speciall warrant for them. Againe, where one *Erasmus*, lately of their owne side, did confesse in the hearing of diuerse honest men, [f] that the Church was not founded *vpon Peter*; and Stella, an other deponent of theirs, being sworne and examined, [g] saith that the Apostles *were all equall*; [h] *Duaren*, that the Emperors heretofore were not only present, but *president in Councells*; and lastly, whereas [i] *Guicciardin* hath discoursed at large in his Historie of the Popes inuading of the Temporall *right of Princes, and vsurping vpon the Church*: All these witnesses, and a hundred more that might haue been alleaged with a wet finger,

qui, qui potestati pontificiæ vllo modo derogare videtur, in publicum prodeant; & si prodierint, vel omnino supprimantur, vel à nemine absque facultate speciali, eaq; in scriptis habita perlegantur, donec expurgati fuerint — ita librorum Autores, nõ semper proprijs, sed istorũ verbis loqui, suamq; sententiam proferre, quamuis inuiti, sæpissimè compelluntur. *Reg. Widdringt. Cath. in Apol. pro iure Princ. p. 343.*

[a] *The booke is forbidden wherein these words are; and left out in the last of Bigne.*

[b] Non — habet in terris se quicquam excelsius.

[c] Cuius potestas Maiestasque est in terris secundum Deum maxima. *Ep. ad Regem Angliæ præfixa Com. de Civ. Dei.*

[d] *It is in the Catalogue of bookes forbidden.*

[e] Theodorus Balsamons *workes are thrust out of* Bigne *in the last edition*, Marsilius Patauinus *omitted in the* 2. Edit. Tr. vtriusq; Iuris Doctorum. Antonius de Rosellis *in the Index Expurgat. Belg. p. 85. Hisp. 2. Neap. 156.*

[f] Petrus non est fundamentum Ecclesiæ, sed Christus. *Eras. in Ind. Hier.*

[g] Fol. 20. Com. in Lucam col. 1. ad finem vbi legitur æqualiter disposuit, deleatur particula æqualiter, & ponatur eius loco, non &c. *Ind. Hispan. pag. 76.*

[h] Reges præterea ac Imperatores, non adfuisse tantum Synodo, sed & præfuisse legimus. *Lib. 1. de sacris Eccl. Ministerijs cap. 11. Ind. Hisp. pag. 96.*

[i] *Fr. Guicciardini loci duo*, ob rerum quas continent grauitatem cognitione dignissimi: qui ex ipsius Historiarum libris 3. & 4. dolo malo ab Expurgatoribus librorum Pontificijs detracti, in exemplaribus hactenus impressis non leguntur, nunc vicissim ab interitu vindicati. *Vide Speculum Pont. Rom. per Steph. Szegedinum. anno 1602.*

for

for vs againſt them, what with faire promiſes or foule menaces, they haue vſed the matter ſo, as they will not now bee knowen of any ſuch words; but are ready to forſweare them, if they may be ſuffered. But, the beſt is, the words were ſpoken in the hearing of many; for they ſtand vpon recorde, and cannot be denied: and there are ſtrong witneſſes againſt them, that will offer to proue, that they haue been ſollicited and hired (in their hearing, and to their certain knowledge) to vnſay them againe. All which if it may be proued againſt them (as it hath in part alreadie, and ſhall hereafter more fully appeare) what Iurie is there, that will not finde the matter, or Iudge that will not pronounce ſentence, on our ſide reſolutely, and giue them the wages of their iniquitie? But, I heare ſome earneſt Proctors for the court of Rome, anſwere for them, and ſay that matters are vrged againſt them very vntruely, and carried with a ſtrong hand. For, though wee vſe to twit them with their *Indices Expurgatorij*, and make the matter very odious vnto the common people, by telling them that there are ſuch books [a] *compiled by men that are ſo linked to the will and pleaſure of their Lord the Pope, that if they bring forth but a bud of ſuch fruite as doth not reliſh in their mouthes, they nip it off ſtreight, and teach men to thinke and ſpeake in all reſpects according to the art and tongue of the Roman*; whether they be old or new, auncient or moderne writers, and doe maintaine the dooing thereof as lawefull: yet forſooth there is no ſuch matter; this is but a ſcandall (ſay they) brought vpon them. [b] If it can be prooued, that in any *Index Expurgatorius*, there is any thing in the *Text of the Fathers* commanded to be put out; or that any writer of their ſide

[a] Rain. in the *Preface of his Conference to the Engliſh Seminaries.*

[b] Oſtende vllũ Indicem Expurgatorium, qui aliquid quod ad ipſum & genuinum Cyrilli contexũ pertineat obliterare præcipiat. *Greſſ. lib. 2. de iure & more prohib. lib. malos. cap. 7. p. 305.*

side doth take vpon him to patronize or defend any such Indices, they wil not offer to speake a word more. Say ye so? you speak like honest men: I pray God you mean as well. Wee accept of your kinde offer: and either so much shall be cleerly prooued as hath been spoken; [a] or else, if wee faile in our prooses, we will not refuse to bee marked in the forhead, for slaunderers. Let this be the first point to be proued;

[a] Nomina vel vnum librum vnius ex quatuor prædictis Patribus, qui in vllo Indice prohibitorio aut expurgatorio interdicatur: nomina, aut fronté exporrige, vt calúniatorum nota inuratur. *Gretſ. Ibid. pag.* 298.

That in your Indices Expurgatorij, *made by publicke authoritie, issuing from the Popes Holinesse, there are certaine sentences commanded to bee put-out of the Text of the Fathers workes, which are to be seene in some printed Copies, and the auncient* Manuscripts; *and that there is no reason why they should be razed out, saue only that they stand in your way, and make directly against you.*

The second; *That you maintaine the purging of* Fathers, *& blotting-out words in the* Text, *as lawfully done, and haue* de facto *done it in diuerse of the Fathers workes: especially, in* Ambrose, Cyprian, and Gregorie, *printed all of them at* Rome.

[b] *The booke is printed* Madriti apud Alphonsum Gomezium Regium Typographum 1584. in 4°.

[c] *Indicis librorũ Expurgandorum in studiosorum gratiã confecti* Tom. 1. In quo quinquaginta Autorum Libri præ cæteris desiderati emendantur: per *Fr. Io. Mariam Brasichellen. S. Palatij Apostolici Magistrum*, in vnum corpus redactus, & publicæ commoditati editus, *Romæ ex Typographia R. Cam. Apost.* 1607. Superiorum permissu, in 8°.

The first point, of *purging the Text of the Fathers*, is thus shewed: It is cõfessed, that there are two *Indices Expurgatorij*; the one printed at [b] *Madrill in Spaine* long since, the other [c] at *Rome* very lately: but, in these two *Indices*, there are certaine Sentences or words in the text of [d] *Greg. Nyssene*, [e] *Chrysostome*, *Anastasius*, *Eucherius*,

[d] *Ser. Col.* 116. *circa finem*, in illis verbis, Eam vero solummodo naturam, quæ increata est, colere & venerari didicimus; *deleatur dictio*, solummodo. Quod est ipsissimum verbum *Greg. Nysseni. Ind. Hisp. pag.* 20.

[e] Discede ab improbitate, relinque malitiam, arripe virtutem, pollicere innouationem vitæ: Hæc tibi pro defensione sufficiet. Ego sanè affero, quod si vnusquisque de nobis peccantibus,

Proces

Procopius, *Agapetus*, *Didymus Alexandrinus* (against Idolatrie, satisfactions, Peters primacy, and the supremacie of temporall Kings and Princes) blotted out? therfore the proposition is true, and vndeniable. My assumption is easily proued, by these words in the *Indices*; *In textu*, *In the Text of such or such Fathers, let these words or sentences bee blotted out.* So much wee know most assuredly, by those few printed *Indices* that haue come vnto our hands: but, if we might be suffered to see the rest (which are many in euery country, not only printed, but perhaps written, to) I doubt not, but we should see the text of *Augustine*, *Hierome*, *Chrysostome*, and others of the Fathers works thoroughly purged. The reason that I haue to induce me hereunto is, because I haue seene a printed *Chrysostom*, that was brought from *Calez*, wherein diuerse sentences were put-forth by the *Inquisitors*: the words were first blotted-out with the pen, and then while the Inke was wet (see their cunning) they cast drie vermilion vpon them being ground into verie small powder; lest happely otherwise their youths might with *Aqua fortis*, haue recouered the words again; a matter very easie to be done. But, what need we anie more testimonies out of the *Indices Expurgatorij*, for proofe of this matter, when themselues do in words openly professe, and in practice shew forth as much as hath bin spoken? namely, *the purging & cleansing of the ancient Fathers.*

Gretser, that wilie Fox, although in his Apologie for the purging of bookes, he seeme to disclaim any intermedling with the *Fathers* works, because the *sayings of the Fathers* [t] *as they are Fathers, need no purging*:

reiectis prioribus malis, Deo polliceatur se non rediturum ad ea, nihil aliud ad pleniorem satisfactionem Deus requisiturus sit. *Quæ verba sumpta sunt ex S. Chrys. orat. de S. Philogonio. Ind. Hisp. pag.* 20.

[t] Nam Ecclesiæ Pater ille dicitur, qui Ecclesiam salutari doctrina alit & pascit. *Gretz. de Iure & more prohib. lib.* 2.

yet (marke his subtile distinction) [a] *being considered as sonnes, their words may be corrected, and censured by the Church*, though it be many hundred yeeres after their decease: or the *Fathers*, [b] *as fathers* in law, may be purged: that is, by *Gretsers* interpretation, if they deliuer any other doctrine than their father the pope, or mother the Church doth maintaine.

Thus farre the *Iesuite*. [c] *Cardinall Borromæus and Cardinall* [d] *Montalto*, with [e] the Bishop that put forth *Gregories* works at Rome, doe openlie all of them professe, that they haue purged Saint *Cyprian*, [f] *Ambrose*, and *Gregorie*, of many spots and blots, thrust in by heretickes, to infect the mindes of the simple. This was done partly by the *Inquisitors*, partly or chiefly by the Popes authoritie; who haue forbidden the reading of some of those workes, (as namely of Saint *Ambrose*) vntill they were reuised by their appointment: lest their workes printed as before, *quæ ad vitam data erant, operarentur mortem, might doe more harm than good, being read without choise or discretion.* And therfore because that neither *Ambrose*, nor *Cyprian*, nor *Gregorie*, nor any of the Fathers shall giue occasion of offence vnto the simpler sort, they haue compared them with sundrie good *Manuscripts* (but they tell vs not how many, nor directly where they are to be had) [h] collated the authorities

[a] Verissimè tunc exhibet filijs suis opus misericordiæ. Ib. cap. 9 pag. 328.

[b] Eatenus non Pater est, sed vitricus. Ib. cap. 10. p. 328.

[c] Totus in eam curam incubueris vt omnia Cypriani scripta mendis antea deformata, nunc in veterem illam integritatem ac speciem restituerentur. *Manutius in Ep.*

[d] *Felix Cardinalis de monte-alto.*

[e] *Petrus Tossinianensis* Episcopus Venusinus.

[f] Obscura explicuimus, manca suppleuimus, adiecta reiecimus, transposita reposuimus, depraua ta emendauimus, omnia demum vt germanam Ambrosij phrasim redolerent -- suppositijs quibuscunque abscissis pro viribus studuimus. *Ep. Felic. Card. de Monte-alto ad Greg.* P. 13. Præclara hæc Patrum monumẽta cum Ecclesiæ inimico in medio tritici zizania superseminante, adeo corrupta ac temerata depromerentur, vt interdum nullam, interdum ineptam, aliquando falsam, nonnunquam verò à fidei institutis, & ab ipsorum Authorum mente alienam, efficerent sententiã Ib. vide etiam *Ep. F. P. Tossinianensis* Episcopi Venusini præfixam Tom. 1. operum Greg. & ad *Card. Borromæum ante opera Cypriani.*

[g] Inquisitores, S. fidei negotijs præfecti, lectionem illorum (ne quæ ad vitam data erant operarentur mortem) nec omnibus, nec absque delectu permittebant. *Ep. Card. de Monte alto Tom. 1. operum Ambrosij.* [h] Neque hac diligentia contenti,

with

with *Gratian*, *Aquinas*, and *Peter Lombard* (which perhaps lighted vpon better copies than are now extant) and lastly, referred all doubts to the Iudge of all cõtrouersies; who, no doubt, hath prouided very wisely, that nothing shall come out that shall bee very preiudicial vnto his Holinesse. [i] And for this cause there is not onely a *College of Inquisitors* appointed to suruay and cense the *Fathers* workes, erected by *Clement the eight*; but a *Vatican presse* also, with all things requisite, ordained for the reprinting and setting forth of them most correctedly: a matter of no small consequence in propagating the *Romish* faith, if God should not raise vp men in allages to discouer their wicked practices. My L. *of Canterburie*, being not long since the worthy Dean of the *Cathedrall Church* of *Winchester* hath [k] (in his iudicious Answ. to *Hill*) wished, that some man who had opportunitie and leasure, would take in hand *Gregorie*, [l] *Ambrose*, and *Cyprian of Rome*. What his Grace lõged to see done being *Deane*, and furthered with his first both great and exemplarie gifte (being Bishop of London) is by Gods especiall prouidence now happily effected, since his Lordships aduauncement to the *See* of *Canterbury*. And who knoweth (as *Mardochee* sometimes sayde [m]

authoritatem adiunximus luculentissimorum scriptorum, vtpote eiusdem *Patrij*, & item aliorum, *Gratiani*, *Petri Lombardi* & *caterorum*, - etenim ij cum eruditione præstant, tum exemplaria longè antiquiora habuerunt, quæ minus corrupta minusque vitiosa putantur. *Est Arg. in omnes libros.*

[h] Gregorium clementissime Pater, sequentur deinceps aliorum SS. Patrum monumenta pristino suo splendori restituta, quibuscum veluti iunctis copijs aduersus hostes Ecclesiæ securius decertantes, diuino auxilio victoriam reportare possimus. Præsto ad id nobis sunt tot idiomatum diuersi characteres — præsto est *Clementinum tuum Collegium*, cuius ope ipse polliceri audeam, me pro viribus curaturum, vt nulla in re officio meo desim. *Dominicus Basa Typog. Vaticanus Ep. ad Clem. 8. To. 5. operum Greg.*

[i] Cum Typog. in ipso Vaticano palatio diuinitus erecta, tanquam arx munitissima sit veritatis orthodoxæ, non solũ tuendæ, verum etiam propagandæ: ex eaque proditura sint emendatissima Patrum scripta, quæ auxilij, ornamenti q; plurimum afferrent Christianæ pietati. *F. Petrus Possin. Episc. Venusinus Ep. Sixto 5°. To. 1. operum Greg.*

[k] *The tryall of their notable forgerie, some things being added, some diminished, or other changed, it were good some of our men did vndertake in Gregory lately put out at Rome.* Aunswere to Hill in the end of the booke.

[l] *Item, it were a good labour for some man who had leasure, to confer the elder bookes with Frelonius edition of Ambrose, and to notifie the differences to the world. Ib.*

[m] Quis nouit vtrum id circo-

ad regnum veneris, vt in tali tempore parareris? *Eſther.* 4. 14.

vnto Queene *Heſter*) whether God hath brought his Grace vnto this higheſt roome of honour (within the ſpace of ſo fewe yeeres or dayes, as ſcarce was euer heard of before) for this purpoſe, to prouide for the ſafetie and perpetuall preſeruation of ſo many *Fathers*, and other graue Writers of the Church? which, elſe, are likely to periſh either through our great negligence, or the Papiſts ouer-great diligence and labour. The fruit of our labours, in comparing *Saint Gregories* workes with ſundry auncient *Manuſcripts*, is readie for the preſſe in *Latine*, and ſhall ſhortly come forth *permiſſu ſuperiorum*: and, if God will, that of *Cyprian* ſhall accordingly followe immediately after. In the meane while, I ſhall intreate the Chriſtian Reader to obſerue, how that in *Gregories* works (beſides the *Expoſition vpon the booke of Kings, Pſalmes, and Canticles*; which neither by *Paterius*, *Bede*, *Io. Diaconus*, or *Cæſar Baronius*, or laſtly by the auncient *Manuſcript* copies, can be ſhewed that he wrote) there are an hundred fortie and odde *Epiſtles* added, which are not found in any one of our copies. And in *Cyprians* bookes, they haue been bolde to adde, not only ſundrie *Epiſtles* and workes; but haue blotted and blurred diuerſe of them which are moſt euidently written by that bleſſed Martyr. So that, hee that ſhould looke for the 75. *Ep. ad Pompeium* againſt an *Epiſtle of Stephanus, or Firmilianus Letter to Cyprian*, with ſundrie others, may looke till his eyes ſtare in his head, and ſhall neuer finde them, becauſe they haue left them out in their exact *Romane Edition*. And exact it muſt needs be, that was peruſed by fowre *Cardinals*, with the aſsiſtance of a fift, *Cardinall Borromæo*; a man that was lately ſainted for his

his good works: I hope, they count this for none. For, if they doe, they may aſwell diſſaint him hereafter (as ſaint him now) for his great negligence, or partialitie rather. In ſetting forth of *Cyprian*, his negligence was ſuch, that *Pamelius* hath in aboue 500. places, taken him tardie, in theſe tearmes, or the like; [d] *Thus read Manutius before very corruptly: this word was added very ſuperfluouſly in the* Roman Edition: *I wonder what made him read thus; it is wonder that hee followed not the ordinarie reading in this place: it is to be preferred before that of* Manutius: *thus he readeſ, but not ſo well: this was omitted by* Manutius, *and well reſtored by vs: here* Manutius, *and* Morelius *both had changed the reading, all for the worſe. Thus readeſ he: but, I know none that readeſ ſo beſides.*

Alas, poore *Manutius*! that hee ſhould bee thus blamed, when the *Cardinals* were in fault, that had the ouer ſight & charge of that buſineſs. And, if we beleeue *Manutius* proteſtation, in the *Preface to the Book*, the book was done with ſuch ſingular care and exquiſite diligence, that it was wonder that *Pamelius* beeing but a plaine *Chanoine* of *Bruges*, durſt be ſo bolde as he is, to taxe it in ſo many hundred places; eſpecially ſeeing *Baronius* is ſo farre wedded to the *Roman* Edition, that he confeſſeth the reading of *Pamelius* to be better, and yet hee thinks himſelfe in conſcience bound to follow this. The *Roman* Edition is likewiſe followed by *Bellarmin* and others: and, amongſt other motiues, this was one, no doubt, becauſe as in words it doth varie from other Editions, ſo alſo it doth greatly differ in the order of the Epiſtles; inſomuch, that he that would compare the *Roman* with other Editions, or with the *Manuſcripts*, ſhall hard-

[d] Sic *Manutius* neſcio quis praua[m] illam diſtinctionem introduxerit. *Annot. in Ep.* 2. Corruptiſſime habebatur *Ib.* Miror cur vulgatam lectionē non ſecutus ſit. *Pamel. Annot. in Ep.* 7. *Manut.* non recte, forte erroreſcripturæ. Ib. magis placet hæc vulgata lectio quā illa *Manutij*. *Annot. in Ep.* 8. Mutauerunt hanc lectionem *Manut.* & *Morelius*. verum non rectè. *Annot. in Ep.* 12. *Manutij*, codex mendoſe *Ep.* 13. *in Annot. Manutius* habebat omnia corruptè. *Annot. in Ep.* 19. Ex hoc loco patet emendatius hic nactum exemplar Morelium quam *Manutium*. *Annot. in Ep.* 38.

hardly finde a meanes to know the order of them. Againe, an other reason why this Edition is cited before all others, is, because it is harder to bee gotten; so that the reader of our side shall seldome come to see the place in the Originall, but must be faine to seeke it in some other Edition. The like pranks they haue played vs, in the putting forth of *Ambrose at Rome* in fiue tomes: [k] which were seauen yeares in printing before they came forth. What the cause was of their long stay, may easily be ghessed, if we consider onely the *fift Tome*; wherein are his *Epistles* and *Sermons* contained: which they haue disordered, throughout that whole Tome. For, that which is the *third Sermon* in the *Roman Edition*, is the 29. *Sermon* in the *Paris*: and that which is the 20. *Sermon*, in the *Roman*, is the *second* in the *Paris*. And thus in the booke of *Epistles*, that which is the *sixt Epistle* of the *first booke* in the *Roman Edition*, is the 80. *Epistle in the tenth booke*: and againe that which is the *threescore Epistle* of the *eight booke*, is the *fift Epistle of the first booke*. Thus you see, into what a Chaos, and confusion they would bring al things, if they might be suffered. I should haue sworne, they had learned this art first of *Sixtus Quintus*, but that his Bible came out some few yeares after. For, in his vulgar Bibles (because men should not be too perfect and exact in quoting Chapter and verse of the Bible) hee hath altered the verses in euerie Chapter almost, from the *Louan* reading, and all the *Bibles* that were before.

[k] *The 1. Tome was printed at Rome in the yeer 1580. The 2. Tome 1581. The 3. in the yeer 1579. The 4. 1582. The 5. Tome in the yeere 1585.*

And if anie man should haue beene so absurde as to haue followed him in this fooliſh order, wee might haue bidde our *Concordances* farewell; or else (which had beene no small labour) haue reformed them

them according to his Bibles. For, where other Bibles (the later, of *Clement*; the former, of the *Louanes*) make 31. verſes of the 1. *Chap. of Geneſis*, he makes but 29. Where they diuide the 2. *Chapter* into 25. verſes, he diuides them but into 20: and in the 30. Chapter of *Numbers*, where the *Sixtus Bible* hath left out two whole verſes almoſt, it makes but 6. verſes; whereas in all other *Bibles* there are ſeauenteene verſes. But I obſerue an other policie of our Romaniſts, in their putting forth of Saint *Ambroſe* in that confuſed manner as hath bin ſhowen: for, they haue found it beſt fiſhing in a troubleſome ſtate. And as cut-purſes do gaine by a throng, and ſeditious men in a troubleſome world: ſo the *Papiſts* haue made their benefit by this confuſion; and their gaine is, that by this means ſecretly they haue inſerted amongſt Saint *Ambroſe* workes, aboue 50. Epiſtles and Sermons, which are neither to bee found in the former *Editions*, nor in that of [a] *Paris*, which came out immediatly after this. But the reaſon of that may be, they ſtayed long looking for this laſt *Tome* when it would come forth; and in the end they were faine to print it without it: which, in my opinion, makes that *Edition of Ambroſe* which was printed at *Paris* 1586. with the Ship, neuer a whit the leſſe ſaleable. For, if a man might aske them *Quo warranto*, by what warrant they haue thruſt in ſo many Treatiſes into that holy *Fathers* workes: what anſwere can they make? but this; *Quod volumus ſanctum eſt*, we are your ſpirituall gouernors, *Inquiſitors*, and directors: prie not too curiouſly into our actions, examine not our dealings, nor inquire after our *Editions*. For otherwiſe, the vſe is when any man doth put forth any new Trea-

[a] Ambroſe workes at Paris were printed in the yeere 1586. It was 7. yeeres in printing: mean-while all other Editions were forbidden.

tise, to shewe where hee had it [a] in particular; (not in generall onely) *ad facti fidem asserendam*, that he may not seeme to haue counterfeited it in his owne name, or printed it otherwise then it is found in the vvritten copies (though therein also a man may bee easily beguiled, if he haue not store of copies and iudgement withall). They haue herein failed vs: and vnlesse they can bring forth good proofe where they had these Sermons, Epistles, and Treatises, they are to bee apprehended vpon suspicion of forgerie. And yet if they should finde where they had them, that is not enough, vnlesse they can make it appeare that they did not know they were stolne and counterfeited. The last feat that they haue played vs in this new *Ambrose*, is this; They haue changed the *Titles* and *Inscriptions* of the Sermons, after a strange and lewd manner, sometimes to their great aduantage. As, wherebefore, there was a Sermon *De fide Petri*, *of the faith of Peter* so inscribed, they haue intitled it thus, *De Cathedra S. Petri, of the chayring of Saint Peter*; a solemne feast day amongst the Papists. Which holy day, though it be marked in red letters in the [b] *Roman Calendar*, for a [c] double feast, to bee solemnized the 18. of Ianuarie: yet in an olde *Missall*, that is in our publique Librarie (giuen heretofore by [d] *Leofric the first Bishop of Exeter*, vnto the *Cathedrall Church of Exeter*, and by them vnto vs) there is no such feast neither in red nor black, double nor single. Belike, at that time neither the Sermon of Saint Peters chayre in *Ambrose*, [e] nor those in S. *Aug.* *with other pretty Pamphlets of the same litter were knowē*, which [f] *Torrensis* (*that finds so much fault with Erasmus*) *cites as his*; *but with an exception, that if all of them be not Saint Aug.*

owne;

[a] Nonnullos præterea Tractatus, & Epistolas ac Sermones nusquam adhuc typis datos, a maioribus tamen diu desideratos, multo conquisitos labore, operi addidimus. *Felix Card. de Monte alto, in Ep. To. 1.*

[b] Martyrol. Rō. *Cæs. Baron. p. 34.*

[c] *Cathedra S. Petri Romæ.* Duplex missale Rom. Restitutum. *Salmanticæ* 1588.

[d] Hunc Missalem *Leofricus Episcopus* dat Ecclesiæ S. Petri in Exonia: *verba in principio Libri.*

[e] Rain in Coll. pag. 154.

[f] In Confess. Aug. lib. 1. cap. 9. Tit. 2.

owne; yet the most are theirs who liued the same time, and all (no doubt) were written by learned and godly men. And againe, although they do not availe much to convince the opinions of Sectaries: neuertheless, there will be godly men and learned, who will permit and iudge them to be Saint Augustines owne, and will take both delight and profit by them.

Surely, I am of *Torrensis* opinion, that a man may take some delight in reading such fabulous reports, by waie of passe-time: but, I thinke there is no great profit in reading these or anie other of their *Legends*. For, in one of these Sermons *of the chayre of Saint Peter* (which I wonder how the *Louanists* haue omitted) whose beginning is, *Quamuis solemnitas*; the end, *esse mereatur*, *Amen*; there is [a] such a prety story of the first originall of this feast, the first day of Lent, and the cause why it vvas instituted, that it is pitie *Baronius* neuer sawe it, to haue made some vse of it. [b] For, there is Prayer, Oblations and Sacrifice for the dead; not onely that their paine might bee mitigated, but that their sins might be forgiuen them (wherein, the compiler of this Sermon goeth a note aboue *Ela*, as they say): [c] *and this custome*, he sayth, *was euer the custome of all the Churches of God.*

Of this Sermon wee haue one or two Copies [d] in written hand: which, for very shame, (it may bee) the *Louanes* seeing such tiffe-raffe doctrine in it, would not take into his Worke. For, in this very kinde they were so honest, that they haue thrust two other Sermons, of the selfe-same argument, (but yet, a little more cleanlie wrought) into a corner; though *Baronius* himselfe, that is wont to search out such odde

[a] Bene *Natalem Cathedræ*, inter ipsa ieiuniorum initia nobis Deus præstitit, vt dies quæ prius erat intemperantiæ, nunc sit sobrietatis &c.

[b] Orent quotidie pro charis suis (defunctis scil.) interpellent Dominum voce flebili, precentur eis errorum veniam, lapsuum remissionem; pascant esurientes &c. - vt si quid defunctorum negligentia minus factum est, fide viuentium impleatur.

[c] Hæc non nostra doctrina est, sed Ecclesiarum: & si Ecclesiarum, vtiq; Dei; quia Magister Ecclesiarum est omnium Deus.

[d] *In the publique librarie.*

corners now and then, [h] doth wonder at their boldnes. The greater cause haue wee to wonder at his folly, and want of iudgement, that would seeme to approue of that, which in it selfe, and in the iudgement of the *Louans* (who were no partiall Iudges in our behalfe) was esteemed a meere fopperie. In this point of corruption (vnder pretence of correcting the auncient *Fathers* of the Church) I could bee very large in prosecuting the seuerall wrongs done vnto our young students in Diuinitie: but, hauing intreated briefly, in this 4. Part, of these seuerall points very remarqueable; of Papists disesteeming of Fathers, erecting an office for prohibiting and purging of all sorts of bookes, especially the *Fathers*, which (in their Indices) they first command to bee purged, and then defend it in their writings and practice, as you see by their *Vatican* prints; I will only note vnto you some two or three abuses moe about the *Fathers* workes, springing out of their *Indices Expurgatorij*: and afterwards I will draw aside the curtaine, and plainely lay-open before your eyes, this fowle mysterie of iniquitie (contained in sundrie *Indices Expurgatorij*) drawne into one Table; that you may learne hereafter for euer to deteste and abhorre them.

Wee haue, in recapitulating the seuerall wrongs offered vnto the pretious monuments of those worthy writers which God hath stirred vp in all ages, vrged the great and open iniurie and impietie done vpon the body of the *Fathers*, and other writers; which concerns the adding and taking, or changing the words of the Text. There is an other kind of wronging their books: which, though it be more secretly and cunningly carried, yet it is no lesse hurtfull and daungerous; and the wrong done

[h] Extant de Cathedra Petri Sermones 2. S. Aug. 15. & 16. de Sanctis: quorum priorem miramur reiectum in Appendicem in Schola Louaniensi; cum nihil habeat quod Aug. esse impediat. *Baron. in Martyrologio ad Ian. 18. pag. 34.*

done, is of two sorts: either by corrupting the *Glosse*, when they dare not aduenture vpon the *Text*; or by marring the *Index* or Table, when they list not to meddle with the booke it selfe: albeit the same words bee found in the book, or Text it selfe, which are commanded to bee put out both in the *Glosse* and in the *Index*. In the Bible of *Robert Stephens*, vpon the 15. chap. & 6. verse of Gen. these words in the Glosse are commanded to be put out; [a] *Abraham fide iustus, Abraham was iust, or iustified by faith*: which are all one with the words of the Text, as the *Dowists* translate them; [b] *Abraham beleeued God, and it was reputed to him vnto iustice.* This authoritie is vrged thrice in the new Testament: *Rom.* 4.3. *Gal.* 3.6. *Iam.* 2.23. Againe, *Exod.* 18. 16, Moses telleth Iethro, that when any controuersie chanced amongst them, *they came vnto him to iudge betweene them, and to shewe the precepts of God and his lawes.* Out of these words there is drawen this note; *Moses secundum leges Dei iudicat lites populi*: which they haue caused to [*] be put forth in the *Roman Index*. Thus, on the first verse of the 25. *Chap. of Leuiticus*, they haue expunged the *Glosse* in the margent; [c] *Sculptilia prohibet fieri, God forbiddeth them to make any grauen thing*: though the words of the Text are in their owne Translation, *I the Lord your God; you shall not make to your selues an idoll and thing grauen.* Againe, 1. *King.* 7.3. We read these words in the Text; *Prepare your hearts to our Lord, and serue him onely*: and yet the *Glosse* in the margent, *Serue him only*, [d] *Seruiendum soli Deo* must be blotted out. [*] *Iob the* 9. *verse the first*, we find, that *man compared with God cannot be iustified*; and yet the note thence deriued in the margent most naturally,

[a] Deleatur illud, Abraham *fide iustus*, Ind. Rom. pag. 48.

[b] The Dowists translation of Genesis.

[*] Deleantur illa verba, *Moses secundum leges Dei iudicat lites populi*. Ib. pag. 48.

[c] Deleatur illud, *sculptilia prohibet fieri*. Ib.

[d] Deleantur illa verba, *Seruiendum soli Deo* Ib. pag. 50.

[*] Ib. pag. 52.

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[c] Deleatur illud, *sculptilia prohibet fieri. Ib.*

[d] Deleantur illa verba, *Seruiendum soli Deo* Ib. pag. 506.

[*] Ib. pag. 532.

may not be read: *Deleatur illud; Comparatus Iob iustitiæ Dei, comparatione hominis iustitiam nullam declarat.* Lastly, where Christ is noted to be the sacrifice for our sinnes, vpon the words of the 40. *Psal. ver. 6. & 7.* according to the *Hebrew* account, as is obserued by S. *Paul Heb.* 10. 5. they haue willed the words, *Christus hostia pro peccatis nostris, Christ is the sacrifice for our sinnes*, most [a] blasphemously and impiously to be dashed out. And, would they not in time, if they might haue beene suffered to goe on in this sacrilegious course, haue razed the words of holy Scripture? Let this suffice for aduertisement, which hath beene spoken, for the purging of the *Glosse*, be it neuer so proper, naturall or pertinent, if it seeme otherwise in their account; whiles they must be suffered [b] to make hereticall *Glosses*, (as, against the mysticall receiuing and participation of Christs bodie in the Eucharist: which is defended by *Olympiodorus and Philo Carpathius*) or vntrue: as, in Pope *Agapetus* words, [c] where he tells the Emperour that *he hath a dignity far aboue all other men; that is* (say they) *meere secular men*: for, thus they teach vs to conster his words; directly against the purport & purpose of the Author in 20. places. Sometimes, their glosses are ridiculous: as, *Telesphorus ieiunium instituit, id est abrogauit. Telesphorus the Pope did ordain, that is, did abrogate the Lent fast.* Of al 3. sorts if any man can haue the patience to endure, or leasure to read them, you may find store of examples in the [d] *Canon Law*, and in the [e] obseruation of the *Roman Inquisitors* vpon the second edition of *Bigne his Bibliotheca veterum Patrum*: whereunto I remit the reader, and come now to speake of their notable fraud and cun-

[a] Deleantur illa verba, *Christus hostia pro peccatis nostris. Ib. pag. 53.*

[b] *Ex Olympiodoro c. 9. col. 617. B.* abrade notã Marg. *mystica corporis participatio*, & scribe, Nedum mysticè, sed verè & realiter ipsum Christi corpus in Eucharistia participamus. *Ib. pag. 77.* Item *in Philone Carpathio Col. 720. E.* dele notationem *mysticum cibum corporis Christi possidet Ecclesia.* Et scribe, verum Christi corpus realiter in cibũ datur Ecclesiæ. *Ib.*

[c] Honore quolibet sublimiorem cum habeas dignitatem *scribe in margine* Inter Sæculares puras duntaxat. *Ib. pag. 108.*

Statuimus, id est, abrogamus: vel, ponitur Statuimus, pro consulimus. *Dist. 4. Statuimus.*

[d] Vide Collationem cẽsuræ in Glossas Iuris Canon. per *Io. Pappam. 1599.*

[e] *The Cen-*

ning

ning in framing *Tables* and *Indices* vpon the *Fathers* works, so craftily and cunningly, that wheras they serue for a hand to point at the chiefest sentences in each Author, they either remoue or turne the hand aside; to the great detriment of those which vpon a sodaine occasion, are to see what such a *Father* sayth to such a point, and haue not the leasure to peruse ouer the whole book. Herby chiefly the younger students are like to be preiudiced most: who, before they come to read-ouer all the *Fathers* workes in their originals, (wherunto they are diligently to be aduised), may haue great vse of these *Concordances* and *Tables*; which, if they be truly & painfully gathered, the best Diuine amongst vs or them, may haue occasion at one time or other, to haue recourse vnto, for refreshing his memorie, or perfiting the notes which he hath formerly gathered. But, they deale with our young Schollars, as *Holofernes* did with the *Israelites* at the siege of *Bethulia*: *they breake the conduits, cut the pipes asunder, and stoppe all the passages which may bring them prouision of good and wholsome water.* Thus in the Table of *Chrysostoms* workes, they haue put out certaine words, (*in his third Sermon vpon Lazarus, Tom. 2. pag.* 1355.) which euidently shew vnto vs the perspicuitie and plainnesse of the Scripture. The sufficiencie of the Scripture, proued, in his Commentarie on the 93. *Psal. Tom.* 1. *pag.* 960. is likewise put out. So likewise for Iustification by faith alone, vpon occasion of Saint Pauls words, *Non solum sed & gloriamur in afflictionibus, Tom.* 3. *pag.* 945. Thirdly, the Church founded vpon the rocke of faith, not vpon the person of Saint Peter, *In his Sermon of Pentecost. Tom.* 3. *pag.* 877. Fourthly, against auricular Confession, in his

sure vpon the second Edition of Bigne Par. 1589. *woulde make a prettie big booke of it selfe.* Ind. Rom. pag. 63.

See the Index of Spaine *reprinted at* Samur, *in the Preface, where there is a Suruay made of all these places.*

3. *Serm.*

3. *Ser. of Lazarus*, 1. *Tom.* 2. *p.* 137. Thus in the Table of *Hilarie*, a plaine place, that directs vs to *Hilaries* words against the doctrine of merits; and in the Index of *Hierome*, another place against the worshipping of Images, is casheerd, and blotted-out: as you may see in the Preface of the *Index Expurgatorius* reprinted at *Samur*. This is an intolerable wrong and iniurie, done vnto poore students in Diuinitie: but that is not all. For, though they doe not altogether depriue them of these Tables or *Indices* to the Fathers works; yet by causing new Tables to bee published, wherein they omitte whatsoeuer makes against them, & thrust-in that which is not to be found in the bodie of the works; they so order the matter, that hee that is desirous to make vse of their Tables, and *Concordances*, shall not only not reap benefit by them, but receiue great harm from them.

Here in this last clause and final conclusion, if the detections of their sundry diuelish and Satanicall stratagems in each kinde, were not sufficiently demonstrated to each mans conscience, endewed with pietie and the feare of God; I would haue aduentured once more to haue made the passage yet easier to the vnderstanding of that which hath been deliuered: but, *Verbum sapienti sat est*; *I hope you are wise*, and will make vse of that which hath been spoken. I desire no man to relie *in fide aliena*, *on my credit*; nor to see with other mens eyes: but, if hee haue not the *Indices Expurgatorie* hereafter mentioned (as indeed the Copies are few, and hardly to be gotten) and that hee chance to doubt of any point, concerning them; my request is, that he would come and *see whether the words be not (as farre as humane infirmitie will permit) truly alleaged out of their owne

* *In the publique librarie.*

books,

books, and so remaine not faithlesse, but faithfull. And now I descend to deliuer you an Epitome or briefe Table of that which hath bin spoken concerning their *Indices.*

A Table of the Diuinitie books first *set-forth, and approued, then* censured by Papists.

1 THeodorus *Abucares* was sainted by *Bigne* in his 2. Edition, and dissainted in the 3. set forth according vnto the Censures of *Rome.* He was sometimes Bishop of *Carum*; and is censured in 3. places in the *Index Expurg. at Rome. pag.* 136.

2 The *Acts or proceedings of the Duke of Niuers with the Pope*, Printed at *Franckford*, is vtterly forbidden in the *Roman Index. Pag.* 731.

3 *S. Adelman*, as he is called by *Bigne* in his 2. Edition, is put out of the number of Saints by the *Inquisitors at Rome*, and his *Epistle about the Eucharist* censured in two places. He was sometimes Bishop of *Brixia.* See the Index Expurg. of Rome Pag. 125.

4 *S. Ado* wrote a booke called *Breuiarium Chronicorum*, corrected by the *Roman Index. pag.* 245.

5 *Agapetus* both [a] Deacon, and Pope of Rome, (though [b] *Bigne* make him onely Deacon of *Constantinople*) wrote a [c] booke of instructions vnto *Iustinian* the Emperour, which is foolishly glossed in the *Roman Index. pag.* 108. *Maledicta glossa quæ corrumpit Textum.*

[a] Vide *Ciacon.* de vitis Pont. pag. 150. In vita Agapeti.

[b] *Big. To.* 2. *pag.* 795.

[c] Tit. Expositio Capitum admonitoriorum.

To. 3. Col. 9.

6. *Angelus*, Bishop of *Rauenna*, wrote an Epistle *de ratione rectæ fidei*, corrected, if not corrruped in two places, In the *Rom. Index pag.* 124.

7. *Agobardus* Bishop of *Lyons* workes, haue been lately published by *Papyrius Massonius*, [h] a man very acute and learned; his bookes neuertheleſſe are prohibited in the *Rom. Index*, vntill they bee purged. *Vide Ind. Rom. pag.* 737.

[h] Peracris ingenij & doctrinæ. *Poſſ. Tom.* 3. *verbo Pap. Maſſonius.*

8. *Alcuinus*, or *Albinus* (as *Sigebert* [i] calls him) an Engliſhman, *Bedes* Schollar, and *Rabanus* Schoolemaſter; wrote [k] 3. bookes *de Trinitate ad Carolum Regem*. *Sixtus Senenſis* in his Preface, and diuers others, do falſly attribute this book to *Caluin*, (as indeed *Alcuinus* and *Caluinus* are all one name, by a Metatheſis and change of the Letters). They charge him with making this booke, and printing it in *Alcuins name*: when both the note of the beginning and ending of this book, is to be ſeene in an auncient *Manuſcript in Lincoln. Coll.* and the very copie it ſelfe, written (as it may be coniectured) aboue 500. yeares agoe, to be ſeene in the *Princes Librarie at S. Iames*, and elſewhere. The booke likes not the Papiſts, and is corrected as his, in the *Rom. Index*, *pag.* 129. by taking away ſome marginall note; he is likewiſe put out of the *Catalogue of Saints*.

[i] *Poſs. To.* 1. *p.* 36.

[k] *Tom.* 3. *Bibl. Sſ. Patr. Col.* 1287.

Tom. 3. *Bibl. Sſ. Patr. Col.* 1041.

9. *S. Aldhelmus* Bishop of *Shireburne* in England, famous for his ſanctitie and learning, hath incurred the *Roman Cenſure*. *Pag.* 128.

Tom. 6. *Bibl. Sſ. Patr. Col.* 451.

10. *S. Algerus*, wrote three books *of the Sacrament*: which are reproued by the *Maſter of the ſacred Palace*, in aboue 7. places. See the *Index Expurg. Romæ*, *pag.* 223. and he himſelfe is vnſainted.

11. *Petrus de Alliaco*, Bishop of *Cambray* in France,

Io.

Io. Gersons master, wrote a booke of the *Reformation of the Church*, printed with the *Councell of Basile*: it is not for nothing, that [l] *Possevine* hath put in a Caueat against him.

[l] *In Appar. Tom. 3. pag. 32. integro iudicio legendus.*

12. *Anastasius* Bishop of *Nice*, published an answere to certaine *Questions*, moued vnto him by certaine Orthodoxe Christians: it is *purged* aswell in the *Text*, as in the *Glosse* [m] in fiue places, by the *Diuines* of *Spaine*; in [n] 24. by the *Diuines of Rome*.

[m] Vide *Ind. Hisp. Exp. p. 20.*
[n] *Ind. Rom. p. 66.*

13. *S. Anastasius* the *Synaite* and *Martyr*, is in the [o] *Roman Index* put out of the Calendar of Martyrs: and his books of *Hexameron*, haue certaine marginall notes which are corrected in 19. places.

[o] *Rom. Ind. p. 70*

Bibl. SS. Patr. To. 1. Col. 181

14. *Andrew* Bishop of *Cæsareas* commentarie vpon the Apocalyps, is censured in the *Rom. Index. pag.* 84.

Bibl. SS. Patr. To. 1. Col. 1308

15. *S. Antonie*, commonly called the *Great*, a most worthy Abbot in his time, hath had much wrong done vnto him of all hands. He wrote amongst other Treatises a booke called *Melissa*, or Sermons: and first the *Diuines of Spaine* haue corrupted the *Text* in 26. places. Secondly, the *Inquisitors of* [p] *Rome*, haue added 20. places more in their *Index Expurgatorius*. Thirdly, the *Master of the sacred Palace*, hath vnsainted him. Fourthly and lastly, they haue purged the whole booke in their last of [q] *Paris*; by commandement no doubt of their Superiours. So that now he may be called *Antony the little*. For they haue made him little enough. His Epistles are likewise censured and scholied in 2. places. See the *Ind. of Rome pag.* 117.

Bibl. SS. Patr. To. 5. Col. 877

[p] *Ind. Rom. pag. 195*

[q] *Par. 1610. the booke is omitted.*

16. *Antiochus*, first a Monke, and afterwards Abbot in *Palestina*, a very learned and godly man, hath put forth certaine *Homilies*, which are censured onely in 3.

Bibl. SS. Patr. Tom. 2. Col. 531

places of the margent. *Vide Indic. Rom. pag.* 104.

17 *Antoninus* Bishop of *Constant.* wrote an *Epistle* of comfort to *Arcadius* being in banishment: it is censured in one place. See the *Rom. Ind. pag.* 123.

18 *S. Aponius Com. vpon the Canticles*, cited by *Bede*, is censured in the *Index Rom. pag.* 78. in two places; hee is also one of the discarded Saints.

Bibl. SS. Patr. Ed. 2. To. 8. Col. 719.

19 *P. Apollonius Collatius* a Prieft, composed fowre books, *Of the destruction of Ierusalem*; his bookes are so censured in the *Rom. Index pag.* 268. that we can neither finde censure, nor booke in the last of Paris.

20 *An Apologie*, intitled in Latine, *Contra reformatos S. Francisci ad mentem S. D. N. per F. Manfredum ordinis Minorum de obseruantia*, is vtterly forbiddden. See the *Ind. of Rome, pag.* 738.

21 *Tho. Aquinas* works were printed at *Rome* 1570. by commandement of *Pius* 5. *purged* from the corruption of falsaries and Hereticks. I hope you know their meaning.

22 *Arator*, a Subdeacon in the Church of *Rome*, his bookes are corrected in two places. *Ind. Rom. pag.* 262.

23 *Ric. Fitz-rauf* Archbishop of *Armagh*, wrote a book of *Summes* against the *Armenians*, and other Treatises: take heede (sayth *Possevine*) how you reade them printed An. 1511. I hope no wiseman likes the print any whit the worse for his rash censure.

See his Appar.

24 *S. Arnaldus* Abbat of *Bonæ Vallis*, *S. Bernards* Compeere and companion, wrote diuerse Treatises in commendations of the *B. Virgine*, of the seauen words vpon the Crosse, and the twelue Cardinall workes of *Christ*, which commonly are cited vnder *Saint Cypri-*

anus

ans name: Surely he hath done much good seruice to the Church of *Rome*; it is pittie hee was not sainted: or rather what pittie was it, that beeing sainted in [c] one *Edition of Bigne*, hee should bee vnsainted in [d] another.

[c] In the 2. *Edit. Par.* 1589.
[d] In the 3. *Edit. Par.* 1610.

25 *S. Augustines* workes printed at *Paris by Merlin*, are censured by the * *Index of Naples*, for one only note in the margent. The same, printed at *Par. apud Carolam Guillard, Viduam &c. Anno* 1555. haue 67. notes. corrected in the *Index Expurg.* printed at *Antwerpe*: the Diuines of Spaine in their *Index*, haue the like number.

* Pag. 28.

26 *Io. Auila* a Spaniard, an excellent man and a good Preacher, amongst other bookes of his, there is printed a Treatise called, *Audi filia*, at *Alcala* 1556. without the Authors priuitie (as *Possevine* sayth): A verie likely matter: the booke hath somewhat in it, which is not so well pleasing to the *Censors*.

Vide *Ap. Poss.* To. 2. p. 185.

27 *S. Bachiarius* one that liued in S. *Aug.* time, and wrote *de lapsis recipiendis*, is thrust out of the Martyrologe, and put into the [e] *Index Expurg. of Rome*, hauing well enough escaped the *Spanish Inquisition*.

[e] Pag. 123.

28 *S. Theodore Balsamon*, Patriarch of *Antioch*, hath written very manie Commentaries, vpon diuerse of the *Fathers* workes, which are extant in the second Edition *Bibliothecæ Sanctorum Patrum*: but you shall not finde one of them, in the last of *Paris*. So hatefull is the name of *Balsamon* vnto them, that it were well now, if he could holde any place with them.

29 *S. Basile*, sometimes Arch-bishop of *Seleucia*, hath written vpon the *Annunciation of the blessed Virgine*,

Virgine, and 3. *Sermons vpon Lazarus*, translated by *Peltan* the Iesuite. Hee is now plaine *Basile*, in the *Roman Index*: his bookes are censured but in two places of the margent, and yet they cannot be admitted in the last *Edition of Paris*.

30 *S. Basil* Bishop of *Cæsarea* hath a proper *Liturgie*, corrected or corrupted rather by two false *Glosses* in the *Index of Rome. p.* 213.

31 *S. Berengosius* hath written of the *inuention of the Crosse*: there is a note or two that doth not very well please the *Inquisitors*: they haue thrust the notes out of the book, and the Saint out of the *Calendar*.

*32 *Cæsar Baronius* former Editions of his *Martyrologie* are forbidden, or at the least not acknowledged in respect of the later.

33 *Fr. Baldwini Constantinus Magnus*, is forbidden in the *Rom. Ind. of Bookes* forbidden.

34 *Natalis Bedaes Booke of Confessions*, is prohibited in like sort to be read: it is an easie matter to ghesse at the cause.

35 *Bellarmines* first Editions, are not acknowledged by *Bellarmine* himselfe, for his: the reason was, there were so many faults of the print (as *Possevine* sayth [r] *Bellarmine* reported vnto him, in the yeere 1598). If *Bellarmine* had not written a booke of *Recognitions* lately, or that we could not shew many things changed, some omitted, & very many added, we would beleeue this to be true. But the contrarie is most manifest; *viz.* that *Bellarmin* hath, and doth, and will retract more and more.

36 *Io. Benedicts Summe of Sinnes*, [t] is in manie things carefully to be read, for feare of Protestantisme, Lutheranisme, or Caluinisme, I warrant you.

37 *Paulus*

*Dum plurima Annalibus digerendis peruolutãda fuere, agnouit ingenuè, quæ primis editionibus aut manca, aut non omnino ad plenam veritatem abs se fuerant scripta. *Pos. App. Tom.* 1. *pag.* 257. *Ind. Lib. Prohib. pag.* 204. 34. Vide *Ap. Poss.* To. 3. p. 147.

[r] Sic enim *Bellarminus* mihi de hac re quærenti respondit, dum esset Ferrariæ Anno 1598.

[t] *Printed* Lugd. 1593. In multis caute legendus est, atque in quibusdam immemor eorum, quæ sanxit Tridentina Synod[s] Sacrosancta. *Poss. Apar. Tom.* 2. *pag.* 121.

37 *Paulus Benius Eugubinus*, writ a booke in quarto, *of ending the Controuersie* (that hath long bin in *Spaine* and elsewhere, betweene the *Iesuites* and the *Dominicans*) *about free will &c.* printed *Patauij*, 1603. The booke is lately [a] called in, and as I heare burnt.

[a] *See the* Roman Index pag. 740

38 *Benno* the false Cardinall, because hee was made by a false Pope as *Possevine* would haue it, wrote the life of *Gregorie the seauenth*. The book is [b] grieuously vexed by a lying censure of *Possevine*: but if all were false Cardinals, that were made by false Popes, how many true *Cardinals* should we finde?

[b] Fertur scripsisse vitam Gregorij 7. impudentissimorum mendaciorum plenam, *Poss. in App. Tom.* 1. *pag.* 122. *Ant. Poss. Appar. pag.* 230, *Tom.* 1.

39 *Bertram* a Priest in *France*, writ a book *of the Bodie & Blood of Christ*, in *Carolus Calvus* time, about the yeare 810. *Clement* the 8. hath vtterly forbidden the reading therof, [c] vnlesse it be with a minde to refute the errors therein (as they say) contained: the *Diuines of Doway* haue censured it madly in diuerse places; but especially pag. 1137. reading the cleane contrary, *Inuisibly*, *for visibly*. Is not this *to giue vnto children, when they cal for bread, stones; for fish, scorpions?* But that which is most ridiculous is this: the Pope vtterly forbids the booke to bee read; the *Diuines of Doway* prouide that it may be read, [d] because the Author of it was a *Catholick Priest*, and the booke is not so [e] much to be blamed as men thinke: they in some sort commend it, [f] he vtterly dislikes the booke.

[c] Nisi quis concessu S. Sedis Apostolicæ, ad refellendos, qui ex illo autore errores afferantur, hæreticos velit reuincere. Ib.

[d] Puer Catholicus Presbyter. *Ind. Belg. p.* 12.

[e] Nihil namque reprehensibile in eo est præter obscuritatem elocutionis &c.

[f] Vide *Appar. pag.* 230. Tom. 1.

40 *Xistus Betuleius* learned *Annotations vpon Tertullian*, are purged in 25. places by the *Diuines of Doway*. See the *Belg. Ind. pag.* 82.

Index Lib. Prohib. pag. 180

41 *Lucas Bertini* wrot a book with this Title in Italian; *Oracolo della rinouatione della Chiesa*: the booke is too good for them. I would they would let vs haue it,

since

since they haue prohibited it.

42 The *Bible* printed at *Lyons apud Io. Torneſium anno* 1567. is, in the beginning, purged of the *Briefe* of the *Bible*; and in the later end, of all the *Index* and *Sentences* of the Scripture. *See the Index of Spaine pag.* 16.

43 *Santes Pagninus Bibles*, printed *Lugd. apud Hug. à Porta, anno* 1542. are corrected about the *Gloſſe*, in 44. places by the *Diuines of Spaine pag.* 16.

44 *The Bible of Rob. Stephens* with the *double Text, and Annotations of Vatablus*, hath about 200. places in the margent, and one or two in the *Text*, commanded to be purged, by the *Inquiſition of Spaine*, and *Rome*. I will ſhew you a taſte thereof; that you may know whereof the purgation is made, and what Ingredients are in it. *Gen. cap.* 6. *nu.* 11. *This is the Hiſtorie of Noah, who* (as *Paul ſaith*) *was iuſtified by faith, Heb.* 11. *becauſe he beleeued God, when hee was warned of God about the Deluge. S. Peter cals him a Preacher of righteouſneſſe.* 2. *Pet.* 2. *Item cap.* 15. *nu.* 13. *Abraham was iuſtified by faith. Item Deut.* 11. *lit. D. A bleſsing is promiſed to them which obey Gods word. Item Reg.* 1. *cap.* 7. *lit. A.* [d] *We muſt worſhip God alone. Item Iob.* 15. *nu.* 14. *How can a man bee pure in Gods ſight? Item Pſal.* 36. *The faithfull are not forſaken of God. Pſal.* 39. *lit. B. Chriſt the ſacrifice for our ſinnes. Pſal.* 71. *If a man acknowledge his ſinne, Chriſt is mercifull. Iſa. cap.* 8. *C. We muſt truſt in God and not in mans helpe. Iſa. cap.* 28. *lit. D. Chriſt is ſaluation to them that beleeue in him. Item, Ib. cap.* 53. *lit. D. Our righteouſneſſe. Item Ib. cap.* 64. *B. All men are ſinners. Ib. cap.* 66. *A. God dwelleth not in Temples made with hands.* All theſe propoſitions (no doubt as hereticall) are commanded to be expunged in the *margent of that Bible*. And in the

Ind. Hiſp. p. 6.
Ind. Rom. p. 47.

[d] The words which our B. Sauiour obiected to the Diuell.

the *Index* or *Table*; besides many of the former, these propositions also are to bee put-out, being as suspicious as the rest; *They that beleeue in Christ, their sinnes are forgiuen them. He that belieueth in Christ shall not die for euer. By faith wee receiue the Holy-ghost. By faith our hearts are purified. Wee are iustified by faith in Christ. No man is righteous before God.* Now I would verie faine know of any *Papist*, whether these propositions, almost al of them, *totidem verbis*, in the very same terms be not found in the Scriptures? if so; what do they else, but shew plainly, that there wants not will, but opportunitie to purge the *Text of the Bible*? and to frame the word of God vnto their mindes; an intolerable Sacriledge, and vnmatchable impietie, or blasphemie rather, that Christians in the time of the Gospell, should so far impugne the doctrine of Christ, the spirit of truth, the word of God. If these propositions be true and warrantable, both by the words of the Scripture, and interpretation of all writers, why do they blot and blurre them in this lewd manner? If they be not agreeable vnto the word of God, and consent of Fathers, let them proue it, & we haue no more to say vnto them. In Conclusion; there is no *Edition of Vatablus* allowed by them, saue only that which was corrected or rather corrupted, at *Salamanca* 1584. They haue in like sort forbid som 50. latine Bibles to be read: as both the *Index of* [q] *Naples*, and *Possevine* in his *Selecta Bibliotheca* do shew. It is to be wished that at length they would resolue vpon one.

[q] Pag. 159.

45 *Bilibaldus Bircheimerus*, or *Pirkeheymerus* although he writ a book *de corpore & sanguine Domini*, in answer to *Oecolampadius*; yet the book is for diuers causes inhibited to be read: for, he was not so sound as [r] he should haue beene.

Vide *Apparat. Poss. p.* 241. *To.* 1.

[r] Non fuit in Catholica fide integer. *Poss. ib.*

Poss. App. Tom. 1. pag. 252.

46 The *Breuiaries* of the order *of the Cistercian Moonks*, hath bin very much purged, and printed at *Par.* 1575: but I hope no man wil be so foolish as to buy that Edition, if he may haue the former.

47 *Vittorio Brigante. Nouelli Fiori della Vergine Maria di Loreto é Santa casa sua. Ven.* 1600. This must needs be good stuffe about the History of the *Lady of Loretto*, that the book must be called in so soone, though it were printed by the *Papists*. See the *Ind. Rom. pag.* 735.

Poss. Tom. 1. p. 252.

48 *Brito* wrote certaine (or, as Possevine censures them, vncertaine) *Commentaries* vpon the Prologues of *S. Hier.* which *Dadraus Cueilly*, *and Feuardentius* haue thrust out of *Lyraes workes* for some other cause than they will be known of.

49 *Bern. de Bustis* workes, are printed more correctedly (say they) at *Brixia, anno.* 1589. They haue no doubt, corrected his opinion in many things, whether for the better or for the worse I will not say: you may easily iudge, by their vsuall manner of purging bookes.

Poss. App. Tom. 2. pag. 538.

50 *Georg. Bustius Questions of Diuinitie*, printed at *Venice* 1574. are prohibited by the Papists.

Edita fuere castigatiora *Par. an.* 1586.

51 *S. Bernards* works printed before the yeer 1586. *Par.* are not so well liked of.

Poss. App. Tom. 1. pag. 224

52 *Nic. Cabasilas* wrot a book, with this Title: *Compendiosa Interpretatio in diuinum sacrificium.* The *Index* [k] of *Spaine* wills the 29. and 30. chapters to bee blotted-out, the Index of Rome is somewhat more fauourable than so: for it doth not command them to bee expunged, but only to be read more warily; they haue obserued some fowre or fiue places, that are aswell in the *Text*, as in the *Margent* to be purged, with a contrarie purgation: they will not haue him to be accompred,

[k] Pag. 19

either a religious, or a learned man, they haue taken such a splene against him: and yet (as *Possevine* notes) he was a famous man in his time, and Archbishop of *Thessalonica*, about the yeere 1300. Furthermore, his books *de diuino altaris sacrificio*, *Obseruat. in visionem Ezech.* & *De processione Spiritus S.* are forbidden to bee read:[l] because the Author (though otherwise learned) followed the errors of those times, and degenerated from the Catholicke faith.

[l] Secutus est communes eo tempore Græciæ errores, cæterà doctus. Vide *App. Pos.* Tom. 2. *pag.* 480.

53 *S. Cæsarius*, Bishop of *Arles*, wrote certaine Homilies: the marginall Annot. are expunged in 4. places. *Ind. Rem.*

54 *Cardinall Caietanus* one of the famous Schollars of his time, hath set forth a Cōmentarie vpon *Aquinas*, printed commonly with his works;[m] the Papists challenge the *Edition of Antwerpe* for being corrupted by Protestants. I am sure the *Edition of Rome*, which onely or chiefely they allow, is so farre corrupted, that (if I be not deceiued) they shall finde 2. or 3. leaues left out in some places.

[m] See the Preface.

55 *Barth. Carranzaes Catechisme* is extant, and forbiddē;[n] *Item*, His *Summes of the Councels*, both no doubt for the same reason, because they were not well enough made for the Papists. *Ind. lib. Prohib.* pag. 98.

[n] Alicubi lapsus est in ipsi Conciliorum summa. *Pos. Appar. Tom.* 1. *pag.* 183

56 *Mich. Carranzaes Annotations vpon S. Ildephonse*, are likewise retracted. *Ind. lib Prohib.* pag. 198.

57 *A Treatise of Schismes and heresies in the Church of God, together with the remedies against them, set forth by Scipio Calandrinus* 1572 *in the Italian, is forbidden at Rome.* See the *Rom. Ind. pag.* 741.

58 *Tho. Campanellaes workes* are vtterly forbidden to be read. Ib. pag. 735.

59 *Melchior Canus de Locis Theologicis Lou.* 1564. is for-

forbidden in one of the *Indices Lib. prohibitorum.*

60 *Io. Capnio his Speculum oculare, de verbo mirifico, & de Arte Cabalistica*, are mentioned in the list of bookes prohibited; and yet the *Diuines of Doway*, see no reason why the booke should be wholly forbidden: they haue passed [a] their censure on the books very learnedly.

[a] *Ind. Belg. p.* 18.

61 *Fr. Capito*, writ an *exposition of the* [b] *places of Scripture abused by Heretickes*: the booke is printed at *Venice* 1579. but it must not be read at any hand.

[b] Quibus hæretici abutuntur. *Poss. Appar.* p. 494. *Tom.* 1.

62 *Chr. à Capite fontiũ*, wrot diuerse books: they are al forbiddẽ vntil they be better perused by the *Inquisitors.*

Omnino prohibẽtur. *Ind. lib. Prohib. pag.* 106

63 *Cæremoniale Episcoporum*, a book of the rites and formes of consecrating *Archbishops, and Bishops*, &c. is lately reformed at *Rome*: the Papist will stand to none, but to the last Edition.

64 *Alex. Carerius* booke *of the authority of the Bishop of Rome, against wicked Politicians* (such as *Bellarmine*) *Pat.* 1599. is not to be read, till it be [d] reformed. It is wonder this booke is forbidden; seeing *Bellarmine* in his *Treat. against Barclay*, seemes to come euery day neerer and neerer vnto this opinion.

[d] Donec corrigatur. *Ind. Rom. pag.* 731.

65 *Alph. Casarubius Summarie of the Priuiledges of the Friars Minors, and other Mendicant Friars*, is [e] not to be read; vnlesse it be the 2. Edition, printed at *Brixia.* 1590.

[e] Secundo est editum, ac vt aiunt reformatum secundum decreta S. Concilij Tridẽtini. *Poss. Appar. Tom.* 1. *pag.* 51.

66 *Georg. Cassander*, one of the indifferẽtest writers of the contrary side, hath written diuerse Treatises: wherof som are wholly forbidden, as 1. *De officio pij viri*, 2. *De Baptismo Infantiũ.* 3. *Liturgica.* 4. *Preces Ecclesiastic.e*: som are purged; as, *His booke of Ecclesiastical Hymns*, in aboue 20. places. See the *Index of Antwerp. p.* 37.

67 Cas-

67 *Cassianus collation of Free-will*, Pag. 1528. is not to be read; vnlesse it be printed at *Rome*. 1580. *Ant. Posi. App. To. 2. pag. 131. Ind. Lib. Prohib. pag. 106.*

68 *Barth. de Castello* compoſed a *Tr. of the Vnion of the ſoule with God*, forbidden expreſly in the *Rom. Index. pag.* 732. It hath been twiſe printed, as *Io. Maria* reports it in his name. Ib.

69 *Ambr. Catharinus two Queſtions about the words* of the Euchariſt, is mentioned in the *Catalogue* of books forbidden. *Ind. Lib. Prohib. à Sixto 5. p. 87.*

70 *Petrus Cellenſis* is likewiſe mentioned in the *Index Expurgatorius of Rome*, pag. 296.

71 The *Chalday Paraphraſe* vpon the Bible is forbidden to be read: I thinke their meaning is vntill it bee purged. The reformation wherof *Fr. Ximenes* intended, but could not ſo much as begin, being preuented by death. In his 2. Edition of the bibles, there was a purpoſe once by *Gregory the* 13. (as *Rob. Bellarmine* told *Fortunatus Fanenſis*) to haue ſtaied the Edition of the King of *Spaines Bibles*, till that were corrected. This *Fortunatus* in his Editiō of the fourefold bible hath done reaſonably well in purging the *Chalday Paraphraſe* vpon the Pentateuch. The reſt hee hath omitted till ſome other time. *Fortun. Fanenſ. in Præfat. Bibliorum.*

72 *S. Chromatius* in his book *of the* 8. *Beatitudes*, hath one or two ſuſpicious places: which are therfore gloſſed vpon in the *Rom. Index*, *pag.* 107.

73 *S. Iohn Chryſoſtome*, printed at *Baſile* by *Frobenius*, though the bookes haue eſcaped their expreſſe cenſure; yet, in aboue 60. places in the *Index of Spaine*, they haue cōmanded that to be thruſt out, which doth direct vs vnto the very words of that goldē mouthed *Father*, as hath in part been ſhewed in the *Preface* of the *Pag. 841.

Index of Spaine, reprinted by the honor of the French Gentility, the *Lord of Plessis*.

74 *Isidorus Clarius* wrote a book of *Orations or Sermons*, censured in the *Index Expurg. of Portugall pag.* 36. Item, his Bible of my knowledge hath passed the hands of falsaries: for in the last Edition they haue left out, or changed the Preface, wherin he scores vp the faults of the *Vulgar Bibles* with diuerse other matters very offensiue vnto the Papists; the former, where these things are read, is in the Librarie at *Corpus Christi Coll.* of the gift of *Doctor Rainolds, late President of the Coll.* an especiall Benefactor vnto the same, the later is in the *Publique Librarie*.

75 *Idacius Clarus*, Bishop of *Spaine*, wrote *an exposition of the hard places of the Scripture touching the Trinitie*: his booke hath passed the censure of [m] *Rome* in 3. or 4. places.

[m] Pag. 139.

76 *Nic. Clemangius Disputation, and Collation about the matter of Councels* and his Tr. or *Epistle against Simonie*, which was in the first of *Bigne*, is now left out in the 2. and 3. *Edition*, by commandement, first of the noble king [n] *Henry* of glorious memorie in the time of his *Inquisitorship*, and then againe by [o] *Gaspar Quiroga Cardinall*, and *Archbishop of Toledo*. The note in the *Spanish Index*, that this is not that *Clemangis* whose workes are forbidden in the *Catalogue of bookes prohibited*, is altogether vntrue.

[n] See the *Index of Portugall p.* 34.

[o] *Ind. Hisp. pag.* 20.

77 *S. Iohn Climacus* works are censured in 11. places. See the *Ind. of Rome pag.* 181.

78 *Io. Cochlæus* writing *against Luthers Articles*, is written against, himself: the *Portugall Index* hath him *coram nobis*, for certaine words about *Traditions. pag.* 31.

79 *Iulianus Colens* book *of the assurance and certaintie of Grace*, is not suffered to come abroad. *Ind Lib. Prohib pag.171.*

80 The *Councel of Coleyn* printed 1565. is [p] noted by *Alphonsus* in the point of Grace, and in the manner of prayer, to sauour too much of *Lutheranisme.* I wonder what booke dooth not, if the truth were knowen, and they did not go about Pharao like to make away these masculine Treatises, although they suffer the weaker and worse bookes to remaine. A fault which [q] one of their owne side hath well obserued, in his late Answ. to *Bellarm.* about the Temporall right of Princes. *In the Index* of Books prohibited, the whole *Enchiridion* deliuered by the *Councell*, is suspended, vntil it be better purged.

[p] *By Alph. de Castro L. b. 7. contra Hæreses art. de gratia Hæres. 3.*

[q] *Withringtonus in Apol. Bell. contra rationes ipsius. pag. 343*

81 *Io. Bapt. Corradus Cases of Conscience*, is lately reformed, reprinted and [r] amended in the yeare 1598. The more cause haue we, to buy the former Edition, if it may be gotten.

[r] *2°. Prodierunt auctiora anno 1598. Poss. Appar. Tom. 2. pag. 117.*

82 *Baptista Cremensis* workes are all forbidden, *quamdiu emendata non prodierint*: you knowe what it meaneth. It is the best direction, that I can finde in buying of their bookes: for he that is wise, will be sure to buy none with that marke. *Ind. Lib. Prohib. pag. 97.*

83 *S. Cyrills Com. vpon Isay*, haue passed through the *Inquisitors* hands: they haue gone about, as it were, to correct the *Magnificat*, to mend the *Text of Cyril* in three seuerall places, and to giue an absurde glosse vpon 4. places of the margent, and in the Table they haue played their parts. Againe, in his book *against the Anthropomorphits*, they haue corrupted the *Text* once, and the margent thrise. *Ind. Hispan. pag. 74.*

Lastly, in his booke, *of the Fall of man*, they haue had some-

ſomewhat to ſay to the margent; and would faine haue picked a quarrell vnto the Text, if they could haue told how to haue done it handſomely.

84 *S. Cyril*, Biſhop of *Hieruſalem*, hath publiſhed certaine *Catecheſes*, as they ſaie: I know our men deny it vpon good ground; the annotations vpon it are falſe and faultie, in aboue 10. places, in their iudgements. See the *Index of Rome*, *pag.* 96.

85 *P. Damianus*, or *S. Peter Damian*, hath written *Epiſtles* and other workes: [k] They haue mended the ſtile of one of the *Epiſtles*, and the gloſſe of 6. others. In his other workes, there is ſome fault found with the *Gloſſe*, in three ſeuerall places. But, the beſt correction of all is, that which was vſed in the laſt Edition of *Paris*: for, they haue both diſſainted him, and diſcarded all his workes.

[k] See the *Index of Rome. p.* 126.

86 *Hadr. Damman* wrot a booke *of the Empire & of the Prieſthood, &c.* forbidden to be read.

Ind. Lib. Prohib. pag. 153.

87 All the former Editions of the *Decrees*, before the yeere 1580. at Rome muſt not be read.

88 *Mart. Delrioes* bookes of *Magicall diſquiſitions*, [l] is better printed now of late, in the yeere 1603. with more additions, and leſſe faults: do they meane of the print, or in doctrine? for he was a *Ieſuite* and could tell how to æquiuocate.

[l] Vltima editio prodijt Moguntiæ anno 1603. — ſecundis curis longè auctior, additionibus multis paſſim inſertis, correctior quoq; mendis ſublatis. *Poſſ. Appar. p.* 405. *Tom.* 2.

89 *Diadochus*, one of the diſſainted Biſhops, writ of *ſpirituall perfection*: but, belike there is ſom imperfection in the book; elſe what makes it in the *Index Expurgatorius of Rome? pag.* 126.

90 *Didymus Alexandrinus, Saint Hieromes* maſter, much regarded by the auncient *Fathers*, hath written *An Expoſition on the Canon. Epiſtles*, which the [m] *Mi-*

[m] *Ind. Rom. pag.* 281.

ſley

ster of the sacred Palace hath taken vpon him to mend, aswel in the Text, as in the margent, in 8. places. We are likely to haue books well mended, if they hold the same course elsewhere, that they haue begunne at *Rome* and *Spaine*.

91 *Dorotheus* (I should haue sayd *S. Dorotheus*; but that I am restrained, by the *Roman Index*) writ *of the liues and deaths of the Prophets and Apostles.* The book, whether written by *S. Dorotheus*, that liued in the time of *Diocletian*, or not (as *Baronius* rather thinkes) findes little comfort in the Roman *Index*: besides the generall censure, it is noted, in 4. or 5. particular places to be very defectiue. See the *Rom. Ind. pag.* 239. The *Index of Spaine* hath but one touch at it.

92 *Dorotheus, the Archimandrite*, one of our *Quondam* Saints, hath written a book *of Doctrines*, purged in a 11. or 12. places in the margent. *Ind. Rom.*

93 *Paulus Dolscius* Psalter, in Greek verse, is forbidden. *Ind. Lib. Prohib.*

94 *Mart. Eyssengrenius* Treat. *of the certainty of Grace*, is mentioned in the *Index of Books forbidden.* *Ind. Lib. Prohib. pag.* 198.

95. *Eldad. Danai*, a booke *de Iudæis clausis in Genebrards Chronology*, must by the wisedoms of the *Diuines of Spaine be purged, vna litura.* See the *Ind. of Spaine p.* 97.

96 *S. Eligius*, Bishop and Saint of the Popes making, is put into the *Index of Rome*, for a note or two, that some body hath put to his booke. *Ind. Rom. p.* 103.

97 There is a book, called *Elucidatorium Ecclesiasticum, in Latin*, wherein is somewhat or other, which *Georg. Dalmeida, the Generall Inquisitor of Portugall* cannot brook: out it must, whatsoeuer it be. *Ind. Lusit. p.* 34.

Poss. App. Tom. 3. pag. 305.

98 *Tho. Elysius* writ a book, called the *Shield of good Catholicks*: the book must not be read, till it be read by the *Inquisitors*.

Ind. lib. Prohib. in Hisp. pag. 7.

99 *Alphonsius Enriquez* wrote a book in defence of *Erasmus*: the worse lucke had he. For, since that time his booke is ranked in the number of bookes forbidden.

100 *Beëthius Epo* writ six bookes *of Ecclesiasticall & Heroicall questions: Item of Gods lawe & of the Popes.* The book, printed *Duaci* 1588. is censured by *Ant.* [m] *Possevine*.

[m] Appar. Tom. 1. pag. 242.

Ant. Poss. App. Tom. 2. pag. 546.

101 *Ottomarus Epplinus* set forth a book printed *Regiom.* 1560. with this Inscriptiō; *Selectiora Vetustissimorū ac probatissimorū Patrū iudicia, de præcipuis Euangelistarū narrationibus.* The book is forbidden.

102 *Erasmus Roterodamus* (that famous, iudicious, and industrious Schollar of his Age) deare vnto many Popes, and Papists of the best sort; a Papist vnquestionably, though a professed enemie to the sundrie abuses which had crept into Popery; Is now shaken off, and shifted vpon vs for a *Protestant*: or rather left *Neutrall* by them, and becom the very reproach, & off-scouring of the Iesuites, without indignation and derision not to be named: and why so? Not so much for taxing the abuses of their Monkes and Friars, as for discouering the counterfeit works of the false, and restoring the true workes of the ancient Fathers. This is the true cause of their great splene against him: and yet I wonder at it; seeing he did nothing but that which was wel taken whilest he liued, & very well warranted out of the *Mss.* He wanted onely 3. things for the perfitting of this great worke; Time, books and help of other men: which

if they may be had (as God hath an appointed time for all things) I doubt not but God will raise vp more *Erasmusses* in this plentifull age and kingdome, that affordeth so many rare wittes and happy students in Diuinity. But, to returne to my purpose; this honest *Erasmus* hath had much wrong done him in all his *Tomes* by the *Inquisitors*.

In the *Preface to the first Tome* of his workes, printed at *Basile*, 1544, the *Spanish Inquisitors* haue put out eleuen places; the *Diuines of Doway*, not halfe so many.

Lib. 2. *de Copia verborum*, fowre places in both *Indices*. *Lib. de Conscribendis Epistolis*, the *Diuines of Spaine* haue thrust forth 23. places; the *Index of Antwerpe*, not so many: and so it is in the rest (for their *Indices* doe increase with their iudgements) which I will omit for breuities sake, mentioning only *the Index Expurg. of Spaine*.

Lib. de pueris statim instituendis, purged in one place.

Lib. cui Tit. *Parabolæ siue Similia, in* 18.

Lib. de recta pronuntiatione in 2. places.

Dialogus Ciceronianus in 6. places.

Tom. 2.

His *Adages* are purged by the commandement of *Greg.* 13.

Tom. 4.

Apothegmata, purged in two places.

Institutio Principis Christiani, in 5.

Pacis Querimonia, in 13.

Tom. 5.

Expos. 1. *Psalmi*, in 5. places.

2. *Psal.* in 4.

Pſ. 4. in 4. places.
De puritate Eccleſiæ Chriſtianæ, in 2. places.
Pſ. 28. in one place.
Pſ. 33. in 4.
Lib. cui Tit. *Miſericordia Domini*, in 8. places.
Vidua Chriſtiana, in 3.
Precationes, in one.
Contemptus mundi, in one place.
Præparatio ad mortem, in 5.
Annot. in Nouum Teſtam. This book is purged throughly in aboue 121. places.
His *Paraphraſes vpon the New Teſtament*, in 150. places.

Tom. 9.

Containing diuerſe Treatiſes, is purged in 132. places. So that the whole number of places corrupted, in Eraſmus works, amounts vnto the ſumme of 524. places; whereof ſome containe a hundred, or two hundred lines apiece.

103 *Claudius Eſpenceus*, a Diuine of *Paris*, wrote a *iuſt Commentary vpon Titus*, printed at *Paris*, by *Michael Sonnius*. **Georg. Dalmeida* would haue vs cut-out three or fower and twenty leaues together, out of his bookes: but *Gaſpar Quiroga* in his of *Spaine*, doth note only 12. places to be reformed. See the *Ind. p.* 60.

*See the *Ind.* of Port. p. 30.

104 Poore *Hugo Etherianus*, that hath lately beene put-out of his Saintſhip, with a number more, hath the gloſſe vpon his *booke of hereſies*, corrupted in 15. places. *Ind. Rom. pag.* 288.

105 The *Apothegmes of the Anachorets*, written by *Euagrius*, are cenſured in 3. or 4. places, together with the Authour. *Ind. Rom. pag.* 295.

106 *Eu-*

106 *Eudoxia*, the Empresse, writ *Homero-centones of Christ*; censured in one place in the margent of the *Rom. Index. pag.* 265. and left cleane out in the late *Edition of Paris.*

107 *Eucherius Com.* (as the Papists desire to haue it) *vpon Genesis*, is in two places of the *Text* purged: in one of them, there is an open Contradiction. The booke is likewise in the *Catalogue* of bookes forbidden, if I be not deceiued. *Ind. Hisp. pag.* 114.

108 *Ant. Eugubini Cosmopœia* is forbidden; vnlesse it be the reformed Copie printed at *Venice*, 1591. *Ind. Lib. prohib. pag.* 88.

109 *Fr. de Enias* Treatise, called *A Preparatiue to death*, is reckoned amongst the books forbidden.

110 *Nic. Eymericus Directorie of the Inquisitors*, is printed, *Barcin.* 1503, and at *Rome* 1587. by commandement of *Greg. the.* 13. Wee differ much in opinion. They take the later: I thinke the former, to be the better; & the more corrected copie, the lesse it is corrected. *Ant. Poss. Ap. pag.* 484. *Tom.* 2.

111 *Iac. Faber Stapulensis Comment. on the* 4. *Euangelists: Exc. Meld. impensis Simonis Colon.* 1522. are purged in 85. places, by the *Diuines*[a] *of Doway*; [b] *Quiroga*, reckons but 72. places. Item on the [c] *Epistles of S. Paul*, the *Diuines* varie: the *Diuines of Dowaie* put out 43. places, the *Diuines of Spaine* 85. Item *out of his fiue-fold* [d] *Psalter* with his annotations, there are noted 25. places by *Quiroga*, pag. 110. Item *his commentary on the Canonicall Epistles, and of the* 3. *Magdalens*, is forbidden, till it be reuized.

[a] *Ind. Belg. p.* 52.
[b] *Ind Hisp.* 110.
[c] *Exc. Par.* 1531.
[d] *Exc.* 1508.

112 A Booke called in *Latine*, *Familiare Clericorum*, to be reuized, according to the Bull of *Pius* 5. for the reformation of the office *of the Virgine Mary. Ind. Neap. pag.* 156.

Ind. Lib. Prohib. pag. 137.

113 *Fasciculus rerum expetendarum & fugiendarum*, is mentioned in the *Catalogue of bookes forbidden.*

Ind. Hisp. l. prohib. pag. 54.

114 *P. Fernandes de Villegas*, wrote a booke, called *Flosculus Sanctorum*, forbidden to be read.

115 *Barthol. Ferrariensis*, hath published 6. bookes *de Iesu Christo abscondito*, prohibited to be read, before they be throughly purged.

Ind. lib. Prohib. pag. 98.

116 *Iulius Firmicus Maternus*: *Baronius* doubts whether this were that *Iulius* that was present at the *Rom. Councell* held by *Iulius the first*, very famous both for his life and learning. What he was, it skils not: in fiue places they haue censured the marginall Annotations.

Ind. Rom. pag. 134.

Ind. Lib. prohib. pag. 224.

117 *Seraphinus Firmanus* wrote an Apologie for *Baptista Cremona.* He hath need of one now to Apologize for him: his book is called in question.

118 *Io. Fisher* made a booke *de fiducia Dei.* The *Papists* seeing the booke is against them in some points, haue found out this meanes to auoide it; by saying, it *was printed* [d] *by some heretick in his name.* A seely shift: for the booke was printed at *Colon.* 1556. in 8°. about the time, or shortly after his death: and since that time no such matter was euer heard of, till of late yeeres; A very likely matter, that the Papists would suffer such a piece of knauery to lie buried so long. Againe, what reason haue Protestants to counterfeit such a booke in Papists name? seeing their *Indices of books forbidden and to bee purged*, doe furnish vs with a sufficient number in this kinde, without any labour of ours: much the more are wee kindely beholding vnto them first, for sending vs vnto the best bookes, by their Ca-

[d] *Greg. Capuchine* in his *Index of Naples* is bold to say that *Iohn Caluin* made this book, pag. 155. More bold than wise.

logs

logues of bookes prohibited; and secondly for directing vs vnto the best places to be read in those bookes, *by their Indices Expurgatory.*

119 *Ant. Florentinus Chronicle*, is not permitted to bee read, in the first and best Editions; vnlesse it bee the copie mended (as they call it) by *Petrus Maturus.* *Ant. Pos. Ap. Tom. 1. pag. 99.*

120 *Io. Bapt. Folengius*, hath put forth *a commentarie on the Psalmes*: but the [a] *Inquisitor of Portugal*, notes, that there are certaine propositions that are very dangerous in the matter of grace, free-will, faith, and good workes; and that it had need to bee mended. It seemes the Authour was very much inclining vnto Protestantisme: for, his *Com. on the Canonical Epistles of S. Peter, Iames, and Iohn*, is forbidden to be read, *sub pœna Iuris.* [a] *Ind. Lus. p. 36.*

121. *Io. Ferus* is another that is put in the blacke booke. His *Commentaries on Mathew*, are purged in 45: *vpon the Gospel of S. Iohn*, in 111: on the 1. *Canonicall Epistle of S. Iohn*, in 12. places. *His Com. on the Epistle to the Romans*, in 22. places: *on Ecclesiastes* in 10. places. Hereupon, M. *Crashaw* hath well obserued, that the *Inquisitors* are good pay-masters in this kinde; for though they set downe but fiftie, yet [b] they haue found meanes to pay vs a hundred, it may bee a thousand or two. A man would thinke, that by this time wee should haue made an end with *Ferus*; but that his *examen dimandorum* must be examined also, whether it bee printed since the yeere 1587. If it bee, away with

122. *Fortunatus* workes, (which are many in the second Edition of *Bigney*, and which he tooke great

[b] I haue heard him say, that he obserued 200. materiall differences, *vpon his Com. vpon Mathew*, and *Iohn*: what he hath sayde, hee will fully answer, when time and occasion shall giue him a fit opportunitie.

great paines, beeing so many, to make them known vnto the whole world) haue verie vnfortunatlie miscaried; for they are left out in the last *Edition of Bigne*, being before mentioned in the *Index of bookes forbidden*.

123 *S. Francis*, amongst other works, *wrote an Epistle to the Priests of his Order*: which hath caused him to haue one wound more, by *Eckius*, in the *Romane Index*; which seemes to be deadlie: for, hee doth vtterlie denie the *Epistle to be his*. *See the Index Rom. p.* 211.

124 *Frid. Fregosius* bookes of *Iustification, Faith, & Good works*, with a *Præface* to the *Epistle to the Romans*, are wrongfullie attributed to him (say the *Papists*): the reason why, is not so readie as the prohibition.

125 *S. Fulbert*, a Bishop, hath written diuerse Treatises; as you may see in the second *Edition of Bigne*: *A Treatise of the three chiefe points of Christian faith*; *Epistles* about the Hoste; Orders, & other matters. There is a censure in the *Rom. Index*, pag. 125. vpon him, and his *Epistles*. And since that time (I knowe not how it hath fallen out) there is not a Treatise or Pamphlet of his to be found in the last *Edition of Bigne*.

126 *Io. Gastius*, made a Comment vpon all the Bible, out of S. *Aug.* works. *Bas.* 1542. Corrected by the *Inquisitors of the Low-Countries* in 6. or 7. places: but of late yeeres, it is vtterlie forbidden to be read.

[r] *Ind. Belg. p.* 32

127 *Aeneas Gazæus*, a Christian Philosopher, is censured in two places of his Dialogue, *De animarum immortalitate*: & *Bigne* for him, in his Præface, *Ind. Rom.* pag. 280.

Ind. lib. Prohib. pag. 150.

128 *Hier. Gebuilerus*, writ *of Sacriledge*; as also, *An Exhortation to the Communion*. His bookes are out of the communion long since.

129. S. Geb

129 S. *Gelasius*, the first of that name, Pope; wrote a Booke, *De 2. naturis, contra Eutychem, et Nestorium.* There is much adoe about this booke. *Canus* and *Bellarmine*, attribute it vnto an other *Gelasius*, Bishoppe of Cæsarea. *Suffridus*, fathers it on *Gennadius*. *Baronius* disproues both the former opinions; giuing vs a third *Gelasius*, a Greeke VVriter, that liued about the yeere 476. in the time of the Emperour *Basiliscus*. In such vncertaintie of opinions, it were best to thinke vvith the most. Now, almost all the later and better Diuines, doe verilie thinke it to be *Gelasius*, the first of that name, by confession of the Papists: as you may see in the Roman Index. This booke was foulie corrupted in the Text; insomuch, that the Papists were [a] ashamed of it, & mended the booke: they had put in the *See Apostolicke*, for the *Faith Apostolicke*. An old mistake in S. *Ambrose* booke *De panitentia*, cited corruptlie in the *Canō Law*. There are two or three other places in the margin corrected, or corrupted rather.

[a] *See the* Index of Rome. pag. 146.

130 *Fra. George Venet.* hath written diuerse vvorkes, which haue been verie sharplie censured. First, his *Problems*, printed at Venice 1536. In the *first Tome*, there are 180. places changed.

2 In the 2. *Tome*, 152. places to be mended.

3 In the 3. *Tome*, 122.

4 In the 4. *Tome*, 131.

5 In the 5. *Tome*, 110.

6 In the 6. *Tome*, 116.

7 His *Harmonie of the World*, printed at Venice 1525. and diuided into *Canticles*. In the *first Canticle*, there are 163. places purged.

8 In the 2. *Canticle*, there are 108. places noted.

Ninthlie and laſtlie, in the 3. *Canticle*, 136. The totall number of their corrections, comes to 1218. His Volums, are neither great nor many: yet neuer were books ſo mangled & torne. Had they not beene better to haue ſaued a labour, and forbidden the booke; but they muſt needs ſhew their follie, as well as their knauerie? May not a man fitlie crie out with *Bellarmine* in this regard, It were better for bookes to fall into the hands of *Turks and Iewes*, then into the hands of *Christians?*

Libri *Turcarum et Iudeorũ* ſunt melioris conditionis, quam libri *Chriſtianorum.*

131 *Gilb. Genebrard*, late of Paris, Profeſſor of the Hebrew tongue, hath had verie ill hap, after ſuch good ſeruice done vnto the Church of *Rome*: for, he hath had his chiefe Fort, which hee had raiſed againſt the Proteſtants, ſurpriſed; not by the enemie, but by his friends, and raſed in three or foure places. I ſpeake of his great booke of *Chronologie*, cenſured in diuerſe places by the [a] *Diuines of Spaine*, in their *Index Expurgatorius: quo magis miror.* But, I ſee, it is too true, that the *Spaniards* and the *French*, cannot well agree.

[a] *Ind. Hiſpan p. 120.*

132 S. *Gennadius Scholarius*, Firſt, for errour in the doctrine of the Trinitie, is put from the communion of Saints. Secondlie, his Expoſition for the *Councell of Florence*, hath need of an expoſition. Which the *Diuines of Rome* haue afforded him. *Ind. Rom.* pag. 170.

133 S. *Germans* booke, called *Theoria*, is corrected in the margent foure times.

134 *I. Gerſon*, ſometimes Chauncellor of Paris, a famous Writer, hath had this misfortune, to haue his [b] works forbidden, and his opinion condemned: but of late, they haue been reprinted at Paris. There is good ſtuffe no doubt in them.

[b] *All the former Editions are prohibited.*

135 *Io. Gertophius* his booke of *Recriminations* a-

Ind. lib. Prohib. in Hiſp. p. 40.

gainſt

gainst one *Edward Lee*, is called-in by Authoritie.

136 *Gildas Sapiens*, was not so vvise to see that his works should come to be censured at *Rome*: for, else hee would haue preuented them (we must imagine) and retracted his opinion. *Ind. Rom.* pag. 184.

137 The first and ancientest Editions of the *Interlinearie and ordinarie Glosse*, are not so well liked. Neither is it to be wondred, that *Dadræus, Feuardentius & Cueilly*, haue taken such paines, in reviewing and purging *Lyraes* works: for, there was need of their censures; else, the bookes might haue done more good then harme: & yet all is not well. I heare, they are about once againe to review, and reexamine it. One prettie trick I note, that they haue greatlie increased *Lyraes* works, vvith their owne additions; which may easilie be mistaken: for, though the Reader be aduertised heereof in the Præface to the booke, yet euery man doth not heed those directions, or peruse the Præfaces to bookes; the more is the pittie.

138 All *Lewis of Granadaes* works are forbidden; as manie as are not reviewed by *Nic. Aurificus*. I haue seene certaine reasons giuen for the prohibiting them, in a *Spanish Index* of bookes forbidden: and I remember these two among the rest; [a] for treating points of Diuinitie in the Vulgar tongue: and sometimes, for writing that which might be mistaken by Hereticks, and drawne to their damnable constructions.

[a] O por no conuenir que anden en lengua vulgar, o por contener cosas, que aunque los tales autores pios y doctos las dixerõ senzillamente -- la malitia destos tiempos las haze occasionadas, para que los enemigos de la fe las pueden torcer al proposito de su damnada intention. *Præf. ad Ind. Lib. Prohib. Hisp.*

139 *Gregorius Iliberitanus* bookes, *de Trinitate ad Placidium*, are censured twice or thrice in the *Roman Index*, pa. 168. and not to be found at all in the last of Paris.

Ind. lib. Prohib. pag. 144.

140 One *Gryphius*, set forth a booke of *Prayers*, not to be read.

141 *Guerricus*, an Abbot, wrote *Sermons vpon the Epistles and Gospels, and the Saints*: and also a booke of *Epistles*. Such Copies of his as were printed before the yeere 1577. are carefullie to be read.

Poss. Appar. To. 1. pa. 602.

142 *H. Harphius* booke of *Mysticall Diuinitie*, printed in the yeere 1555. is not to be endured. The best copie, saie they (but it is the worst) is the copie purged, & printed at *Rome*, 1585.

Poss. Appar. To. 2. pa. 16.

143 *Hen. Henriquez*, his *Morall sum of the Sacraments*, is not to be read, [a] til it be corrected after their manner.

[a] Quam recognitam expectamus. *Poss. Appar.* Tome 2. pag. 18.

144 S. *Hermes*, S. *Pauls* Schollar; for so *Bigne* tooke him to be in both the former Editions: neither did the [b] *Inquisition of Spaine* differ from him in iudgement. There be two places which they haue caused to be changed in the Text (be it *Hermes*, or whose it will) in his *Pastorall*. The Inquisitors of *Rome* beeing somewhat bashfull, durst not change the *Text*: but the marginall notes they haue caused to be mended in 4. or 5. places. See the Ind. of Rome. pag. 171.

[b] Pag. 19.

145 *Hermias* the Philosopher, a Christian, wrote a booke *in derision of the Gentile Philosophers*, noted in the Margent twice. Ind. Rom. pag. 135.

146 *Hesychius* (as it is thought, by some, the verie same that commented vpon *Leuiticus*) hath an Homilie extant in commendations of the Virgin *Marie*. It seems to be verie well worth the reading: for, they haue noted it in 3. or 4. places in the margent. Ind. Rom. p. 95.

146 S. *Hieroms* works, as they are printed with *Erasmus Annotations*, are verie offensiue vnto the Papists. The Diuines of *Portugall*, and *Spaine*, and the *Louc-*

Louc-

countries, haue taxed them diuerslie. First, the Portugall Index hath blotted out S. *Hieroms* life in that Edition. Secondlie, his *Scholies* and *Annotations*, are in a [c] generall manner commaunded to be mended, according to the third Tome of his works, printed at Paris by *Charles Guillard* 1546. Or rather, according vnto *Marianus Victorius* Obseruations, printed at *Antwerpe* by *Plantine* 1579. Againe, the [d] Diuines of *Doway* haue mended the *Scholies* in 45. seuerall places, besides the Index. Lastlie, the [e] Diuines of *Spaine* haue increased the number vnto 69. places, besides the *Indices*.

[c] Ind. Lus. p. 33.

[d] Belg. Ind. pag. 40.

[e] Ind. Hisp. pag. 100.

147 *Erasmus* Annotations vpon S. *Hilarie*, are in 9. places purged, besides the Index, by commaundement of the Inquisitor of *Spaine*, pag. 109. Hee that would read his works without scruple, must get the Paris Edition of *Hilary* into his hands, saith [f] *George Dalmeida*, the Inquisitor of Portugall.

[f] Ind. Lus. p. 28.

148 S. *Hippolytus* his *Oration of Antichrist, and the end of the world*, had need of a Commentarie in 1. or 2. places, which they haue lent him: as also they haue take the pains to censure *Bigne* that published it. *Ind. Rō. p. 93.*

149 A book of *Homilies* of the ancient Fathers, collected by *Alcuinus*, is not to be tolerated, vnless it be one of *Surius* copies which he corrected, & publisht. *Col. 1569. et 1576.* Alas! that *Surius* (a very cosening cōpanion, one so wel exercisd in writing Legēds, that he could easily lie without book) shold be trusted with the *Fathers* works.

150 A book called in Latin *Hortulus animæ*, *The Garden of the soule*, with the *Rosary of the bl. Virgin* (which hath been too often printed, vnlesse it were better looked vnto) is forbidden.

Ind. Lib. Prohib. pag. 156.

151. An other, called in Latine *Hortulus Passionis in ara*

Ind. Lib. Prohib. pag. 156.

ara Altaris floridus, is vtterlie forbidden to be read. Is it not likely, that the Papists vvill change their Religion shortlie, that haue changed and reformed their Bibles, Missals, Portesses, Breuiaries, and Rosaries?

152 *Humbert*, wrote a booke *of the absolute forme of* [a] *Religion*. The later print at *Lyons*, is so much commended, that it makes me think, the former at *Louaine*, 1575. is too good for them.

[a] Hoc opus emendatius est editum. *Lugduni, anno* 1585. *Poss. Appar.* pa. 65. To. 2.

153 S. *Iames Liturgie, or Masse*, is questioned (as it seemeth) by the *Index of Rome*: First, for the Author. Secondly, for the doctrine therein contained. *Ind. Rom.* pag. 212.

154 *Barth. Ianoes* Treatise, of the comming of Antichrist, is prohibited. *Ind. Lib. Prohib.* pag. 98.

155 *Cornelius Iansenius* bookes, of the former Editions, are not so purely and perfitly set foorth, say they. Wee know their meaning. Omnia multò quam antea accuratiora reddita. *Lugd.* 1586. *Poss. Appar.* Tome 1. pag. 355.

156 *Christ. Iauels* booke of the Trinitie, is likewise put into the roll of bookes [b] forbidden: together with his Treatise of Prædestination.

[b] Omnino prohibetur. *Ind. Lib. Prohib. in Hisp.* pag. 19.

157 S. *Idiot*, his booke of Contemplations, is faine to haue a good Expositor; or else he will hardly be well vnderstood, to stand for the Papists in all points: & this is the cause that he is in the *Rom. Index*. pag. 184.

158 S. *Ignatius* Epistles, had likewise need of a sound Expositor, to reconcile them to the Church of *Rome*. They are censured in 4. or 5. places: and vvith them *Marg. Bigne*. A man shal be well holpe vp, to take such paines as he did, and afterwards, to haue nothing but ill will for his labour.

159 S. *Ildephonsus*, or *Hildephonsus*, is not onely disgraced, in being thrust out of the Catalogue of Saints, but

but also taken tardie in three or foure places.

160 *Gabr. Inchini* hath printed certaine Sermons in the Italian tongue: all the former Editions are forbidden by them.

161 A booke of Indulgences and pardons, of the Friars Carmelites, is not to be bought til it be fully purged. *Ind. Rom. pag.* 734.

162 An other book of Pardons belonging vnto the Friars of the order of Seruants, is in like sort forbidden. *Ind. Rom. pag.* 734.

163 *Ferdin. de las Infantas*, a Spaniard, hath written a Treatise of Predestination. I doe imagine, that the Iesuites haue procured this Booke to bee called in. It was printed at *Paris* 1601. *Ind. Rom. pag.* 733.

164 *Ioachimus* that renowned Abbots works are all of them forbidden. *Poss. Appar. To. 2. pa. 102.*

165 *Ionas*, Bishop of *Orleans*, a man of great note, though he writ against the Iconoclasts or Image-breakers; yet he was to blame say the Inquisitors of Rome, for not giuing Images their due worship, and adoration: therefore the booke is very warily to be read, with such notes as they haue wisely enough provided, in the *Rom. Ind. pag.* 157.

166 A Booke in Italian, called *Ingratitudine di M. Iepe Horologij*, is in one or two places to bee purged, by the commandement of the *Inquisitor of Portugall. Ind. Lus. pag.* 58.

167. *S. Irenaus* works, with *Erasmus* Annotations, are in three or foure places to be mended, by consent of both *Indices of* [a] *Spaine* and of the [b] *Low-country*, as also the Table in very many places. [a] Pag. 136. [b] Belg. 71.

168. *Isaac Syrus*, hath writ a booke *of the contempt*

of

of the world, verie contemptuouslie handled in two or three places, by the *Master of the* [a] *Sacred Palace*.

[a] *Ind. Rom.* pag. 184.

169 *Isidorus Hispal. lib.* 20. *originum*, the Papists haue forbidden the Basile Edition 1577: the more cause haue we to suspect the [b] *Monke*, that hath latelie set forth all his works, collated with sundrie *Manuscripts*. A faire pretence to couer a foule fault: it is not for nothing that he hath taken so much paines.

Cauenda est Editio Basilien-sis — huic editioni plurima fuerunt admixta, quæ nec sunt *Isidori*, et verò sapiunt hæresim. *Poss. App.* Tome 2. [b] *Iac. Breul.* 1601.

170 *Isidorus Pelusiot*, his *Epistles* printed before the yeere 1605. are to be read verie warilie.

Poss. Appar. To. 2. pa. 297.

171 *Iulian*, Archbishop of *Toledo*, hath the notes taken away from him in 3. places. Ind. Rom. pa. 136.

Ind. Rom.

172 *Iunilius*, his booke *Of the parts of Gods Law*, is purged in 4. places of the margent.

173 *Lactantius* works, set forth by *Michael* [c] *Thomasius*, with his Obseruations, are censured in the Index of Rome so sharplie, that in the last of *Bigne* they are cleane left out. *Thomasius* notes are some of them changed: others added by the Romanists in aboue 19 places. Ind. Rom. pag. 271. Againe, *Lactantius* works, with *Xistus Betuleius* obseruations, are vtterlie forbidden.

[c] *In Bigne* Edit. 2.

174 Io. *Iustus Lanspergius*, his *Enchiridion of Christian warfare*, is not to be read before it be corrected.

Ind. Hispan. Lib. Prohib. pa. 40.

175 S. *Leontius*, for not reckoning the books of holy Scripture aright, but after the [d] Protestants, is called to account, and his opinion is corrected in the margent: and for his punishment, he is put out of the Calendar of Saints.

Ind. Rom. [d] *He leaues out* Toby, Iudith, Esther, Wisdō, Ecclesiasticus, *and the* Macchabees.

176 P. *Lesuanders* hath compiled a booke *in praise of Mariage*. It may be that there is some-what vvritten touch-

touching the vow of single life, which hath caused the book to be repealed.

177 *Steph. Lindius* hath written, *of the office of the Magistrate, and of the Masse*; but his booke is prohibited. *Ind. lib. prohib. pag. 225.*

178 In the *Liturgie of the Grecians*: there is somewhat or other that sauours not: which hath caused the booke to be put in the *Inquisition of Rome. Ind. Rom. pag. 215.*

179 *Io. Lubicensis*, hath written *of the comming of Antichrist, and of the Iewes Messias*: the booke is forbidden. *Ind. lib. prohib. pag. 171.*

180 *Lucianus Mantuanus*, hath been pleased to write certaine briefe notes vpon *Chrysostoms* Com. on the Epistle to the Romans; these notes are in the Catalogue of Bookes forbidden. *Ind. lib. prohib. pag. 180.*

181 One *Paulus Lulmius* hath published a booke, *of the Power Ecclesiasticall*: the booke hath been neere hand spoiled, by reason of the Printer. Better a bad excuse I see, then none. *Ant. Poss. App. Tom. 3. pag. 26.*

182 *S. Macharius* of Aegypts *Homilies*, are censured by apposition of a glosse in the margent, in fiue places. *Index Romanus pag. 98.* But in the last *Edition of Bigne*, his fiftie Homilies are all omitted.

183 A booke *of Prayers* in Hebrew called *Mahzir*, of the Holy Synagogue at Rome, in the fourth Tome of *Bignes first Edition*, is to bee blotted out. *Ind. Hisp. pag. 19.*

184 *Io. Maldonat* the Iesuite, hath *a briefe Summe of Cases of conscience*, falsely ascribed vnto him, say the Papists; as being gathered by Friar *Martin Codognat*, &

printed at *Lyons* 1604: the book, be it whose it will, is vterly forbidden in the *Rom. Index pag.* 739.

187 *Claud. Mamertus*, wrot 3. Books *of the state of the soule*: they haue added and changed the glosse in 4. places. *Ind. Rom. pag.* 160.

186 *Ianecius de Manettis, of the dignitie and excellencie of man*, printed at *Bas.* 1532. is purged in two places in both *Indices of* [d] *Spaine and* [e] *Rome.*

[d] Pag. 120.
[e] Pag. 601.

187 *Marcellinus Comes* wrot a Chronicle, which is censured of many errors in the *Rom. Ind. pag.* 255, and for that cause no doubt omitted in the last *Edition* of *Paris.*

188 *Marcus Ephesinus* Archbishop of *Ephesus*, published a Treatise in the 1. *Edition of Eigne*, which the *Diuines of Spaine*, haue caused to be blotted out in the second. *Ind. Hisp. pag.* 19.

189 *Marcus the Eremite*, hath written diuerse works, which ([f] if they be not depraued by Hereticks, say the Diuines of Rome) are very vnworthy either of the 2. *Marcusses*, to whom they are ascribed; for the bookes containe many exorbitant sentences, contrary to the rule of faith. [g] The *Spanish Index* hath therfore corrected the Glosse in 2. places: but that of *Rome* hath increased the number vnto 25.

[f] *Ind. Rom. pag.* 174.
[g] *Hisp. Ind pag.* 19

190 *The Office of the blessed Virgine Marie*, was reformed by *Pius* 5.

Poss. App. Tom. 3. *pag.* 511.

191 *Io Maria Velmatius*, wrote a booke called *Christeidos*, which is streightly forbidden in the *Rom. Ind. p.* 733.

192 *S. Martial* Bishop of *Burdeux*, hath the glosse vpon his 1. Epistle corrected. *Rom. Ind. pag.* 116.

193 One *Friar Martin*, hath written *a comment vpon*

Thomas

Thomas (as it should seeme): the Text is commanded to be put forth in the *Portugal Index pag.* 32.

194 *Mart. Martinez* hath made 10. books of *Hypotyposes*: the bookes printed at *Salamantica*, or else where before the yeere 1582, are to be purged in 55. places; by consent of both the *Indices of* [c] *Spaine and* [d] *Rome.*

[c] Pag. 145
[d] Pag. 667

195 *Martinus Dumiensis* booke of the 4. Cardinall vertues, which was well restored vnto him (before it wandred vp and downe in *Senecaes* name) is censured by reason of the margent in two places. *Ind. Rom. pag.* 205.

196 *Io. Mathaus vpon Dauids Psalmes*, is forbidden. *Ind. Lib. prohib. pag.* 173.

197 *Andr. Masius commentaries vpon Iosue*, printed at *Antwerp* in the yeere 1574, is purged in 5. places, by the *Diuines of Spaine* p. 1: but those of *Rome* knowing his estate better, haue giuen him a stronger purgation, censuring the Text in 23. places.

198 *Papyr. Massonius* hath written 6. bookes *of the liues of the Bishops of Rome*, not permitted to bee read, vnlesse they be corrected. *Ind. lib. Prohib. pag.* 212.

199 *Io. Mauburne*, hath also written a *Rosarie of spirituall exercise.* The Papists commend the Edition 1603. I should imagine, that it were not lost monie to buy him of the first print. *Poss. Appar. To. 2. pag.* 220.

200 *Io. Maxentius*, is amongst the number of the disslainted writers, shrewdly [e] censured in the *Index of Rome*, that it is wonder how the *Diuines of Spaine* let him passe so free: his bookes are censured in 8. places.

[e] Pseudomonachus, impostor, & hæreticus. *Ind. Rom. pag.* 151.

201 *S. Maximus* works are many; the glosse is mended in 6. places. *Ind. Rom. pag.* 203.

202 *Medina* hath written a Treatise *of prayer*: the Text is willed to be purged in the *Index of Portugal*. p. 32.

Ind. Lib. prohib. pag. 88. 203 *Mich. Medina* wrote an *Apologie against Dominicus Soto*, in the defence of *Iohn Ferus*: seeing *Ferus* workes are purged, this also is prohibited.

Ind. lib. Prohib. pag. 152. 204 *Hippophilus Melangias* hath written *a Summe of Diuinity, and a Comment vpon Mathew*; both forbidden.

205 *Melitoes* booke, *De transitu B. Mariæ*, is by the *Diuines of Spaine and Rome*, iudged to bee none of his, whatsoeuer *Bigne* hath sayd to the contrary. *The Inquisitors of* [i] *Spaine* haue purged the Text, but in one place: the *Inquisitors of* [k] *Rome*, haue besides that purged the Glosse.

[i] Pag. 19.

[k] Pag. 248.

206. *Nic. Methonensis*, hath a Treatise, *against such as are not setled in the right beleefe of the Sacrament of the Eucharist*: the booke is therefore willed to be read with greater circumspection, because the Author was a Schismaticke, and Schismatickes do seldom write the truth. In the *Roman Index*, there is but one place censured. pag. 233.

207 *Micrologus* book of *Ecclesiasticall obseruations*, was first published by *Pamelius*, and afterward compared & corrected by the *Mss.* by *Hittorpius*, *& magno pietatis fideiq; Christianæ profectu euulgatus*, published (saith *Bigne*) in his 2. Edition, to the great profit of pietie, and aduantage of the Christian faith: but alas, they were deceiued, the booke is so hardly thought of by the *Diuines* [l] *of Rome*, that they haue bin faine to put a glosse vpon it in 3. places; and yet all will not helpe, the book is left out in the last of *Paris*.

[l] Ind. Rom. pag. 231.

208 *Mi-*

208 *Minutius Felix*, as happy as he was otherwise, was vnhappie in this, that euer his bookes came vnder the *Inquisition*. See the *Ind. of Rome pag.* 279.

209 *The Latine Masse*, which was in vse before the *Roman*, printed at *Argentina*, is forbidden to be read in the *Belgique Index. pag.* 78,

210 *The Ethiopian Masse*, is misliked in two or three places. *Ind. Rom. pag.* 214.

211 *Veranius Modestus*, wrote a book, *of the duetie of a godly man:* the book is not permitted to be read.

212 *Arias Montanus Commentaries on Isay*, is purged in 4. places, *on the lesser Prophets* in 8. *On the* 4. *Euangelists & the Acts* in 15. *On the Epistles & the Apocalips* in 15. *His book of Generation, & Regeneration*, is purged in 8. places. [a] *Ind. Rom. pag.* 39.

213 *Gaufred. de Monte Electo*, his Treatise, *vpon the matter of the Councell of Basile*, is refused. *Ind. lib. Prohib. pag.* 143.

214 *Moses Bar-Cephaes* Commentaries of Paradise, interpreted by *And. Masius*, are glossed vpon fifteene times.

215 *Moses Ben-Maimons* Glosse, vpon the *Thalmud of Hieruf.* with his booke of *Epistles*, is not to be read by Christians.

116 *R. Moses* the sonne of *Naaman Gerundensis*, hath written *a Commentarie vpon Iob:* which is not to bee regarded of Catholicks, say they.

217 *Nemesius* workes are censured in 3. places. *Ind. Hisp. pag.* 284.

218 *S. Greg. Neocæsar. vpon Ecclesiastes*, hath the glosse in one place purged. *Ind. Hisp. p.* 18.

219 *Io. Neuizanus Sylua Nuptialis*, is prohibited to be read before it be purged. *Ind. Lib. Prohib. pag.* 174.

220 *Io. Langus* annotations vpō *Nicephorus Calliſtus*, are purged in 5. places. *Ind. Hiſp. pag.* 148.

221 *Nicephorus Conſtantinopolitanus Chronologie*, is cenſured but in one place, in the *Ind. Expurg. of Rome. pag.* 245.

222 *S Nico.* There is a fragment of his *Epiſtle* remaining *about excommunications*, very ſharply cenſured by the *Diuines of Rome* pag. 124.

223 *Theodorus á Niems Hiſtory of the Schiſme betweene the two Popes*, is forbidden.

Ind. Lib. Prohib. pag. 142.

224 *Georg. Nigrinus* Sermons are forbidden.

Ind. lib. prohib. pag. 204.

225 *Nilus Theſſalon.* againſt the Pope, is forbidden.

Poſs. Appar. Tom. 1. *pag.* 619

226 *Gu. Occhams Dialogues*, his worke *of* 90. *dayes*, & his writing againſt *Iohn the* 22., are mentioned in the *Catalogue of books forbidden.*

227 *Odos expoſition of the Canon of the maſſe*, is cenſured in 3. places. *Ind. Rom. pag.* 226.

228 *Hier. ab Oleaſtro his Preface on the Pentateuch*, is purged in one place only, by the *Inquiſition of Spaine p.* 108. and yet the booke is in the *Catalogue of books not to be read.*

229 *S. Olympiodorus* of a Philoſopher became a Monk, and wrote vpon *Eccleſiaſtes*: he is not to be reckoned any longer amongſt the number of Saints, & the marginals notes are corrected in one place, about Tranſubſtantiation by the *Inquiſitors of Rome. Ind. Rom p.* 77.

230 *S. Optatus* is newly put into the Calendar: there is one place in the Text, and two in the margent, cenſured in the *Rom. Index pag.* 141.

231 A booke called, *Ordo baptiſandi, of the order of Baptiſm & maner of viſiting the ſicke*, printed at *Venice*, 1575. is corrected in ſixe places, by the *Inquiſitors of*

Spaine

Spaine pag. 249; or otherwise prohibited.

232 *Hier. Osorius* workes in 4. Tomes, [c] are chiefely allowed of *Rome print.*

233 *Iac. Ottherus Sermons*, and an other book of his called, *The mirror of fooles*, are forbidden.

234 *S. Pacianus* workes are censured in the margine in 8. places. See the *Rom. Ind pag.* 121.

235 *S. Palladius* workes are censured likewise by the same *Index p.* 248. in 10. places: he is not reckoned amongst the number of Saints any longer.

236 *Cœlius Panonius*, hath written a *Collection vp. on the Apocalypse*, which is purged in one place about the matter of Confession. See the *Index of Port. p.* 32. and of *Spaine pag.* 60.

237 *Abbat Panormitans Counsel*, touching the *Councell of Basile*, is prohibited.

238 *The Synode of Paris about Images*, printed, *Fr.* 1596. is not worth the reading (say the Papists) and no maruell, sith it containeth much against them.

239 *Paschasius* dissainted of late, hath writ a book *of the body & bloud of Christ*: the book is wickedly glossed in 5. places, especially about the Communion in both kinds. *Bellarmin*, with *Io. of Louain*, and others doe except against the place, that it is otherwise to be read: and no doubt corrupted by the heretickes: perhaps they meane the Edition of *Iohn Gastius*, with whome they make so much sport, in their obseruations vpon this booke in the 2. *Edition of Bigne*. I cannot yet come to see that Edition. I hope there is such a one extant, and yet it is omitted by *Gesner*: but how soeuer for this place I can acquit him; for *Mameranus* and diuerse other Editions that I haue seen of *Paschasius* collated with sundry

good

[c] Opera eius in lucem prodierunt emandatiora *Romæ.* 1592 *Poss. App. Tom.* 2. *pag.* 52. *Ind. lib. Prohib. pag.* 270.

good *Manuscripts* haue the words which *Bellarm.* saith are depraued: and last of all, I haue collated the whole booke with one very ancient *Ms.* and can testifie of my certaine knowledge that the words are there to bee found.

Ant. Pos. To. 2. App. pag. 82.

240 *Iac. Passauantius Mirror of Repentance*, or Penance if you will, is not so well and carefully set forth in the former Editions: the best of all, if you may beliue the Papists, is that of *Ven.* 1586.

[a] *Ind. Rom. pag. 117.*

241 *S. Paulinus*, now plaine *Paulinus, Bishop of Nola*, his *Epistles* are censured for the marginall notes, in 15.[a] places; but so seuerely, that they haue thought it their best course, in the last of *Paris* to leaue the Booke out.

242 *Bern. G. Pennoti. a Portu S. Mariæ Acquitani Apologia*, and other workes of his, *Fr.* 1600, are vtterly prohibited to be read by the *Master of the Sacred Palace. Vide Ind. Rom. pag.* 732.

Posi. Appar. Tom. 2. pag. 83.

243 *Iac. Perez de Valentia* on the Psalmes is mended at *Venice* 1586. It were good neuertheless, in my iudgement, to buy the former Edition, if it may bee had.

244 An Oration of *Nic. Perrenot* in the Diete at Wormes, is not to be read.

245 *Io. Petrus Stupanus* Tr. *of Magicke and Idolatrie*, is called-in at Rome, and forbidden to be read till it be corrected. *Rom. Ind. pag.* 733.

246 *S. Philastrius Booke of Heresies*, is censured for the marginall notes, and otherwise, in 8. seuerall places. *Ind. Rom. pag.* 131.

247 *Philo Carpathius his booke on the Canticles*, doth so well agree with Saint *Gregorie*, that I am halfe of the minde that Saint *Gregorie* neuer wrote them. I

haue

haue other reasons besides to induce mee thereunto; but, heereof in my *Correctorie of S. Gregory*, if God wil. In this Commentarie, there is one shrewd place against the Real presence: they haue gone about to excuse it as well as they can, by extenuating and glossing it in the margent; but all wil not serue their turne. See the *Ind. Rom.* pag. 77.

248 S. *Photius*, Patriarch of Constantinople, his *Nomocanon*, with *Balsamons* Commentarie, both are to be vnsainted: for, both were [a] Hereticks, as the Inquisitors of *Rome* do verily thinke. That which doth trouble them most, is, that he should giue the Church of *Constantinople* the preheminence aboue all other Churches. But, there is an other matter in it: this *Photius* opinion about Iustification by faith onelie, without workes, besides diuerse other points of doctrine, doth so fullie agree with the Protestants *tenet*, that in *Oecumenius* Cōmentarie, printed in [b] *Theodulus* name, they haue purged the Text for his sake in aboue 40. seuerall places.

[a] Ind. Rom. pag. 234.

[b] See the 2. Edit. of *Bigne*.

249 *Io. Picus* his Paraphrases and Annotations vpon the Psalmes, are forbidden.

250 *Alb. Pighius* workes, printed at *Col.* 1542. and 1572. are not licensed to be bought.

251 *Fer d. de Pineda, Of the Confraternitie of the Rosarie*, his first Edition is forbidden.

252 *George Pisides Hexameron*, [c] is censured in foure places; and his booke is excluded in the last Edition of Paris.

[c] Ind. Rom. pag. 258.

253 *George Platina*, of the liues of the Popes, is not liked, if he be of the first Edition.

254 *Fran. Poligranus*, his booke of *Assertions*, is to be purged in one place, by the iudgement of the Index

of Portugall. pag. 311. The Index of Spaine hath made that one, two. pag. 96.

Lucidariũ potestatis Papalis. *Ind. lib. Prohib.* pag. 87.

255 *Ant. Polus*, his *Elucidation of the* Popes *authoritie*, is forbidden.

256 The *Roman Pontificall*, hath been latelie reformed at Rome, 1602.

257 The *Prayers according to the Canonicall houres*, oftẽ either varied, or increased by the Printers, vpõ hope of gaine, are not to be allowed; vnlesse they be reformed according vnto *Clement* the 8. his reformed Edition.

258 *George Primaticius*, vpon the Epistles of Saint *Paul*, and vpon the seaven *Canonicall Epistles*, is forbidden.

259 There is a storie *in the life of* S. Io. falsely ascribed vnto *S. Prochorus*, as they affirme. *Renatus Laurent. Barrensis*, hee, whose notes wee haue vpon *Tertullian*, hath certaine Annotations or Scholics vpon this storie, mended in two places. Ind. Rom. pag. 241.

260 *Procopius Gazeus*, his Commentarie vpon the *Octoteuch*, his Epistle dedicatorie, Glosse and Case, and all is purged. Yet see their great modestie: in one place they commaund the words of the *Text* to be wiped away; or, because (say they) they are *Procopius* owne *words* (for, wee had not the Greeke copy at hand) it shal suffice to note onelie these words in the margent, *Hæc verba caute legenda*; Take heed how you read these words.

261 *The Propugnacle, or Fortresse of the Order of the Canons of Lateran*, vntill such time as it be reviewed, is prohibited. Ind. Rom. pag. 735.

262 *Prosspers* works, are said to be purged and printed at Louan 1565. I doe easilie beleeue them, though they

they had not told vs so much.

263 *Aurel. Prudentius* workes, are censured in the margent 3. times. See the Ind. Rom. pag. 257.

264 The *Commentaries of the Rabbines*, as wel in Hebrew as in Latine, is forbidden.

265 *Ant. de Rampigolis*, his Booke *of the Figures of the Bible*, is corrected, or rather corrupted, in 62. places, by the *Diuines of Rome*. Ind. Rom. pag. 26. It is purged according to the booke printed, *Lugd.* 1561.

266 *Raynerius* vpon the Psalmes, onelie in some Editions, is to be purged 23. times. Ind. Hisp. pag. 151.

267 *Ant. Reuchius*, his Exposition on the Psalmes, vntill it be purged, may not be read.

268 *B. Rheanus*, his *Notes vpon Tertullian*, are in 8. places purged by the Diuines of [b] Doway: in 13. by the Diuines of [c] Spaine and [d] Rome.

[b] Ind. Belg. pag. 79.
[c] Pag. 152.
[d] Pag. 37.

269 *Nic. Rhodoginius*, his Sermons in verse, are forbidden.

270 *Ant. Ricciardus Brixianus*, his *Symbolicall Commentarie*, deserues to be read of wise men: and surelie, those that be wise, will the rather read it, because of their forbidding it to be read.

271 *Io. de Roa d' Auila*, his Apologie for the rights of Princes, is forbidden.

272 *Aug. de Rema, of the Sacrament of the Diuinitie of Iesus Christ, and his Church.* Item, *of Christ the head.* Lastlie, *of Christs loue toward the Elect.* All these bookes are forbidden, vnlesse they be first purged. Ind. Lib. Prohib. à *Sixto* 5. auctus. pa. 85.

273 *Rusticus Diaconus*, is noted for a Schismatick, by the Inquisitors of Rome, & hardlie censured, though it be but in one place: and lastlie put out of the Calendar of Saints. Ind. Rom. pag. 165.

274 *Io. Ruthenus*, his Tables of Common places, vntill they be revized, are not to be read.

275 *Dionysius Rychel*, alias *Carthusianus*, his *Conference about the particular iudgement of soules*. Col. 1591. *vel* 1598. is thought to haue some suspected propositions thrust into it.

276 *Eman. Sa* the Iesuit, his *Aphorismes*, are scoured by the *Inquisitors*: for, they commanded him to be purged in about two hundred and sixe places. It is well when the Iesuits, which had almost inclosed all other mens writings, are now themselues circumuented: so that they, which did heeretofore so outrageously domineere both in Church and Common wealth, are now faine to stoope to other mens lures. See the Ind. Rom. pag. 414.

277 *Raym. of Sabunds Prologue vpon his naturall Diuinitie*, is condemned, and contemned by them.

278 *Saluianus* workes, are purged in 13. places of the margent, by the Diuines of Rome, pag. 179.

279 *Fr. Samarinus* booke, called *The Priests Treasurie*, is by the iuduſtrie of *Angelus Roccha*, purged of some faults, and increased with diuers additions, and printed at Venice 1580. We would content our selues with the former Edition, if we could get it.

280 *Samonas*, Archbishop of *Gaza*, hath a strange opinion, about the turning of the vvater into blood, which must be corrected by a glosse in the margent. Ind. Rom. pag. 227.

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285 *Iac. Sebecius*, *Of one person and two natures in Christ*, is mentioned in the *Catalogue of bookes inhibited*.

286 *Segibertus* against Pope *Greg.* and against the *Epistle* of Pope *Paschal*, is forbidden to be read.

287 *Tho. de Senis*, otherwise, & more truly (as they say) *Ber. Ochinus* his *Sermons*, are likewise forbidden.

288 *Hier. Serra*, thought he brought a sawe to cut *Luther* in peeces, for his booke that hee called, *Seruum Arbitrium*: yet his sawe must be mended before he can doe anie good with it.

289 *Seuerus*, Patriarch of Alexandria, is first vnsainted, and then corrected in the margent, some 6. or 7. times. Ind. Rom. pag. 213.

290 *Sulpitius Seuerus* works, are corrected in twelue places, by reason of the margent. Ind. Rom. pag. 242.

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Thirdly, they haue gone neere hand to haue mangled and curtald his words.

292 *Sixtus*, the third Pope of that name, hath almost as bad luck as the former *Sixtus*: for, they say, that none of those books which *Bigne* published in his name, were trulie his. Besides, they haue apparently shewed, that his opinion is not verie agreeable in many points. See the Ind. Rom. pag. 190.

293 *Sommario della Religione Christiana*, that is, *A Summarie of the Christian Religion*, printed, containing tenne bookes. The booke is said to be printed at Rome, anno 1590. and to be dedicated vnto the Duke & State of *Genoa*: but the Papists denie this. I would faine knowe their reason. Ind. Rom. pag. 735.

294 *Somnium Viridarij*, a booke so called in Latine, hath been twice or thrice printed, and twice or thrice forbidden.

295 *Sophronius*, is censured in one place for that which he hath written.

296 *Soto, vpon the 4. of the sentences dist. 45. q. 3. art. 2.* hath written somewhat (as it should appeare) about the intercession of Saints. The words are commanded to be left out, by their late King of famous memorie, beeing then Inquisitor. It was done like a King, *Sic volo, sic iubeo, stat pro ratione voluntas.* See the Ind. of Portug. pag. 31.

297 *Didacus Stella*, good soule, is purged almost to death: it had been better for him if hee had neuer taken Physick, neither in Spaine nor in Rome. They haue giuen him with one sole purgation at the least 53. remoues. Alas! what doe they meane thus to torment a good old man? See the Index of Spaine, pag. 63. of

Rome, pag. 406.

298 *Steph. Episcopus Heduensis*, hath vvritten *of the Sacrament of the Altar*. Hee seemes to be too blame in one point, about Confession. His bookes are therefore purged in the margent. Ind. Rom. pag. 227.

299 *Aug. Sheuchus* works, are not to be read, vnless they be verie well corrected.

300 *Walafridus Strabo*, hath writ *of the beginning of things Ecclesiasticall*: his booke hath been sensibly & by degrees corrupted. The [g] Spanish Index hath put onely one note into the margent of his booke: the [h] Roman hath made the number 4. But those which set out *Bigne* last at Paris, haue deemed it best to leaue the book out, and not so much as to mention it. Thus bookes are tossed vp and downe like tennis balls: euery man must haue a saying to them.

[g] Pag. 19.

[h] Pag. 230.

301 *The Oracles of the Sybills*, are censured thrice. Ind. Rom. pag. 256.

302 *Aeneas Syluius* works are forbidden, as manie as himselfe condemned in a *Bull of Retractation*. Little thought he, when he first wrote those things, that euer hee should haue come to be Pope: else hee would haue tempered his stile in another fashion.

303 *Symmachus* the Pope, his *Apologeticus against the Emperour Anastasius*, hath a verie forced exposition in two or three places, to keepe him from yeelding the soueraigntie vnto the Emperour. See the Rom. Index, pag. 124.

304 *Tatianus*, the Assyrian, is corrected twice in the margent. Ind. Rom. pag. 167.

305 A booke called *A Rich Treasurie, or Storehouse of Indulgences*, granted by sundry Popes, printed at Ven. 1604.

Ven. 1604. The book is forbidden *de facto*. Ind. Rom. pag. 741.

306 *Thalassius* the Monke, writ *of sincere charitie & true continencie.* The booke is purged once in the *Text*, and twice in the margent.

307 The Hebrew *Thalmud* is forbidden, vnlesse it be corrected as it is at *Rome.* O the infinite paines and cost that these men take, to corrupt good books! would God we were like minded, in restoring them, being any waies depraued, vnto their natiue puritie.

308 *Theodorus Lector* wrote a booke *of Collectanea.* There is one place, that doth mince the Popes authoritie. I warrant you, they haue taken order to haue it qualified by a Glosse in the margent. See the Rom. Ind. pag. 254.

309 *Theodulus*, Bishop of *Cœlosyria*, is reported by *Bigne* to haue published a *Commentarie vpon the Epistle to the Romans*: and the Commentarie is extant in the first and second Edition of *Bigne*. In the *Index Expurgatorius of Rome*, it is cleerelie proued, that there is almost 400. yeers difference betwixt the true [a] *Theodulus*, and the Author of this Commentarie, whosoeuer hee were. *Io. Maria*, the Inquisitor of Rome, is of mind, that this booke is taken out of [b] *Oecumenius Chaine*, word for word. *Habemus confitentes reos.* Obserue (I pray you) a singular piece of knauerie by their leaues, & confessions. The book indeed is *Oecumenius*: the translation somwhat different from that of *Hentens*. *Oecumenius* hath some Authors and sentences that doe greatlie impugne the doctrine of the Church of Rome: as *Photius* (almost euerie where) doth varie frō them: as you may see both in *Hentens* translation, and the *Originall* Greeke.

[a] *The true* Theodulus, *Priest of* Cœlosyria, *liued anno Dom.* 490. Photius *one of the Authors heer mentioned, in the yeere* 858.

[b] Videtur hoc opus ex *Oecumenij* catena ad verbum decurtatum.

Greeke, to preuent this obiection, because *Hentens Translation* was too fauourable for vs, they haue caused some or other to translate *Oecumenius* diuersly from *Henten* in words, but not in matter: onely this *Photius* is called *Photinus*, or *Photius*; and the sentences, which were most pregnant for vs against them, the Translator hath wittingly and willingly omitted throughout all the booke, which must be christened by a new name againe, and called *Theodulus a Priest in Cœlosyria*. This was an excellent deuise of theirs, to shift-off *Photius and Hentens Translation*: but at length out it comes, the circumstances of time do bewray their folly. For, how could *Theodulus* that liued in the yeere 490, mention *Oecumenius and Photius*, whereof the one florished in the yeere 800, the other was made Bishop in the yeere 858: their owne consciences & mouthes do testifie that this is true. And if they should bee silent, the very bookes themselues, and the Authors thus by them pittifully mangled and torne, would rise vp against them in iudgement. The first discouerie of this fraud, came from the learned Warden of New. Coll. M^r. D^r. *Riues*: who vpon occasion of handling a place of the Romans, was compelled to looke into all the Expositors vpon the place, that he was to treat of. And hauing both *Oecumenius in Greeke*, and this *Theodulus* in the first Edition of *Bigne vpon the Romans*, he first wayed *Oecumenius* words, and then looked vpon *Theodulus*; expecting some new obseruations out of his Commentarie: but hee found them to agree in all points, saue onely beyond his expectation, they had euery where almost omitted *Photius* words, being very Protestanticall

See the *Index of Rome.*

ticall in this Translation. This he made known to me shortly after: I beleeued him, and delayed no time to collate the bookes together. And now as the *Samaritans* sayde vnto the woman of *Samaria* touching Christ, *Wee beleeued in him first, for the saying of the woman, which testified: But, now wee beleeue not because of thy saying: for, wee haue heard him our selues, and know that hee is indeede the Christ the Sauior of the world*: so I confesse, I beleeued the words at the first to bee true, for the saying of that worthy Doctor, which testified it; but, now I beleeue it, not because of his saying: for I haue seene it my selfe, and doe know that this is so. And so I end with *Theodulus*, whom of a seruant of God (as his name importeth) they haue made to serue the Diuell, to humor their Nouices, and nousle them vp in this fond conceit, that all ancient writers, stand mainly for them in the maine points of controuersie.

Io. 4. 39. 42.

310 *Theophilus* Bishop of *Alexandria* his works, and words, are either changed, or marred by their glosses, and expositions. *Ind. Rom. pag.* 122.

311 *Theodorianus* disputation *about the right faith* is falsely glossed, in 4. places in the *Ind. Expurg. of Rom. pag.* 164.

312 *Thesaurus sacrarum precum*, that is, *a Thresurie of good and godly prayers*, printed at *Ven.* 1599. is forbidden.

313 *Titus*, Bishop of *Bostria* in Arabia, *vpon Luke*, translated by *Peltan the Iesuite*, was heretofore accounted a Saint: but now he is out of account, by reason of the *Rom. Index*, and his commentary commented vpon in one place. *Ind. Exp. Rom. p.* 80.

314 The-

314 *Tostatus Abulensis*, that voluminous writer, of his workes this is but an Epitome, that we see: and yet wee haue in our publique Librarie at Oxford three volumes more then ordinarie, written in the Spanish tongue, by way of Commentarie vpon Eusebius Chronicle. In one of them is contained a discourse of his life and writings: and it is there reported (a thing very incredible, but that it is related by a very credible Author, *Fr. Ximenes, Archbishop of Toledo, and Primate of al Spain*) that reckoning the daies that he liued, from his first infancie, vntill his dying daie, you shall finde three sheetes of paper that hee wrote for euery day. How much hee wrote it skilles not, but how well. Now although he were ouerwhelmed with the corruptions of those times, wherein hee liued: Yet by the notes vpon him, that are commanded in the *Index of Portugall* to be purged, and by his workes, which in the former Editions are noted of errour and corruption, I doe ghesse that *Tostatus* was a reasonable good Author and witnesse of our side, in manie points, if he might bee suffered to speake his mind freely: but, doubtlesse these words in the last *Edition of Venice* 1596. *Alphonsi Tostati &c. commentaria, Mendis quamplurimis diligenter expurgata*, doe make mee long to see the former Edition, whereof I can not yet heare any tidings, but that they are in that well furnished Library of *Master Doctor Bisse at Welles*, saue two or three volumes which are in *New Colledge in Oxford.*

Sumados los annos desu vida sõ tres tãros los pliegos que escriuio, que los dias que viuio. *Fr. Ximenes in his Ep. before the 1. part of his Exposition vpon Euseb.*

These Volumes, the Doctor, I know, hath often moued the Colledge vpõ very good tearms to part with;

but the locall statutes of that house, doe make his sute in a manner impossible. But, I am glad notwithstanding, that although he could neuer get these books to *Welles*, yet his rare *Tostatus*, & al the rest of his books at *Welles* which come to many 1000. are likely (if God please) to come to *Oxford*; and to meet, if not in one Colledge yet in one Vniuersitie. For, as I am informed, he hath very bountifully and wisely passed them all by his deed of gift, vnto the *Warden and Fellowes of Waddam Colledge in Oxford*; of the honourable foundation of Master *Waddam Esquire* late deceased, and Mistris *Waddam* yet liuing: and long may she liue, to enioy the benefit of her gift, and the assistance of so many mens prayers, as shall be bound in a religious dutie, both to pray, and (as they haue good cause) to praise God for her.

315 *Fr. Valesius*, a renowned Physician wrote a booke of *Diuine Philosophy*. Printed 1587. in 4°. The booke is willed to bee purged in 17. places. See the *Ind. Expurg. of Rome pag.* 727.

316 *Laur. Valla* wrot *Annotations vpon the newe Testament*: they are to be purged in 4. places; by commandment of *Gaspar Quiroga*. *Ind. Hisp. pag.* 141. His booke against *Boethius* is corrected but in one place onely. Ib. Item his bookes against *Constantins Donation*, *of Free-will and of pleasure*, are vtterly prohibited to be read.

317 *Vdalricus*, Bishop of Augustines *Epistle, against the vnmarried life of Priests*, is adiudged to the fire, *Ind. Hisp. pag.* 149.

318 *Victorinus Afers* booke, is purged by reason of the glosse in 10. places. *Ind. Rom. pag.* 138.

319 *Victor Antiochenus*, writ a Commentarie *vpon the Gospell of S. Mark*, translated by *Peltan* the Iesuite; whose as I ghesse the marginal Annotations are. They are to be purged in 4. seuerall places.

320 *S. Vincentius Lirinensis*, that writ the golden book against profane Heresies, hath had some drosse mingled amongst his fine gold; they haue changed both glosse and text in one or two places: vpon what warrant I know not.

321 *P. de Vineis* set forth *a Complaint of Fridericke* the 2. against the Pope: the Pope hath caused the book to be suppressed.

322 *P. de Vineaes Pilgrimage to Hierusalem*, is likewise stayed.

323 *Alph. Viualdus* published a booke with this glorious Title; *A golden Candlestick*: printed at *Venice* 1600. The gold of which Candlestick when it came to bee tried in the fire at Rome, was thought to haue a great deale of lead, or other base bullion mingled with it: and therefore it was purged forth in the *Roman forge*.



In this Table, are censured

Popes, Patriarches, Archbishops, Bishops, Cardinals, Fathers of the East, West, Greeke, Latine, Saints, Martyrs, Abbots, Archimandrits, Archdeacons, Chancellors, Priests, Iesuites, Monkes and Friars of all Orders, Councells, Breuiaries, Liturgies, Offices, Ceremonials, Summaries, Prayer Bookes, the Iewish Thalmud, Chalday Paraphrase, and the Bibles.

The vse of the Table; to shew

1 *By what degrees Bookes haue beene corrupted.*

2 *With what Opposition; the Inquisitors being still at oddes with vs, and among themselues.*

3 *What Popish Authors & other writers throughout all ages haue maintained the truth of our Religion.*

4 *What Bookes, and of what Editions, are to bee bought and to be read of Protestants.*

5 *Lastly, that the Text of the Fathers workes (a thing constantly denyed by the Papists) is commanded to be purged in their seuerall* Indices Expurgatorij, *plainly prooued in the Table by this marke in the margent,*

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THE V. PART.

A Remedie against all manner of Popish Corruptions.

DIuerse and sundry are the diseases of Bookes; vvhereby the life & soule of Religion, hath been almost corrupted, as hath beene alreadie fully declared: yet, what auaileth it to knowe so much, if there be no help, or the disease be incurable? Let vs therefore see, what salues may be applied to these sores; what remedies against these diseases. The Art of Physicke, is not onelie Speculatiue, but Practicall; it both seeth and cureth: it first seekes to know the maladie, and then practiceth vpon the disease.

It is in vaine to find out the disease, vnlesse wee find out the remedie also.

The bookes that are corrupted, are of two sorts; Old, and New: the Corruptions are likewise two-fold; The forging of false Treatises, or corrupting the true; which hath happened three manner of waies; by adding, taking away, or changing, diuerse words, sentences, and bookes. The discouerie of the false Treatises, is a matter of iudgement; the restoring of the true, if they be ancient, a matter of industrie and iudgement; if later & moderne Writers, a matter of industrie onely.

Bookes sundrie waies depraued

The first part, is to be assigned vnto certaine graue Diuines; who, vpon view of the circumstances of time, stile, doctrine, and manner of writing, may easily returne their opinions.

The 1. part.

The 2. part. The second, vnto Diuines, that are neither very ancient, nor verie young, but of a middle sort: whose labour is, to compare the printed works of the Fathers, with the best and ancient Manuscripts; and thence to informe themselues and others, of the true reading.

The third. The third, is to be committed vnto our younger Diuines: it beeing a matter of labour onelie, to collate the printed Copies that are purged, with the bookes that are vnpurged, and to note the differences truly & faithfullie.

Discouery of the false Treatises. The discouery of the false Treatises, hath in part been made, by the learned writings of sundry approued good Authors: as namelie, of my *Lord of Winchester*, and Maister *Doctor Reynolds*, and others: and their reasons, with sundrie others, are collected & gathered together, by [a] *Abraham Schultetus*, a German, and Master *Rob. Cooke*, of *Leedes*, our Countrieman: though *Schultetus* hath not handled all points, nor so largely as the other hath done; hauing no purpose so to doe, by containing himselfe within a verie narrow compasse of time, in respect of the other: whose paines haue beene great, verie profitably and iudiciously bestowed vpon this argument; then the which, I knowe none more profitable.

Abra. Schultetus, and Master Rob. Cooke, diligent & painful discouerers of the false Treatises that haue gone abroad for these many yeers, in the names of the ancient Fathers, both Greek and Latine.

Corruption of the true, to bee known by Collatiō of the Fathers workes printed, with the best Manuscripts.

For the Corruption of the true Fathers, there haue beene diuers Diuines imployed, & authorized publikelie; encouraged by diuerse persons well affected in Religion, that haue afforded liberall maintenance thereunto: and, (if God send a blessing vnto their labours), the worke is likelie to take such effect, that the Papists (whose Religion is policie, and their policie the corrupting of all ancient Records, and monuments that make

against

againſt them) will in the end be aſhamed of their foule corruptions, and compelled to yeeld vnto the knowne truth of our Religion.

Moderne and late Writers, depraued by Papiſts.

For the moderne and late Writers, which haue been ſundry waies depraued by our Aduerſaries, and made to vtter that which they neuer dreamed of; I doubt not, but there will be ſuch care taken by thoſe that are in authoritie, and ſet ouer the Clergie, that the Bookes that are purged by the Papiſts, in their *Indices Expurgatorij*, ſhall be diuided amongſt many of our younger Diuines in both our Vniuerſities, to the end that their words & and works, may be preſerued intire, and free from all manner of corruption: ſo that, as faſt as the Papiſts purge, ſo faſt wee may retaine and maintaine the works of the late Writers, and preſerue them from corruption, in ſuch ſort as they were written, (of moſt likelihood) by the Authors themſelues. For, it is true that *Maſter Donne* obſerues; that out of all the workes of thoſe ſeuerall Authors, which are commaunded to be purged, there might be a moſt excellent *Catechiſme* cõpiled in Diuinitie: and, I think I may ſafelie ſay, for that part of Diuinitie that is controuerſed, there is not almoſt an argument vrged by them againſt vs, which is not anſwered by diuers of their owne Writers, vvho haue beene compelled to giue teſtimonie vnto the truth.

Popiſh Writers, that haue directly maintained the true Religion now profeſſed, to be diligetly perviſed, & the places to be reſtored as faſt as they are purged by the Inquiſitors.

An exact Catechiſme to be framed for vs, out of their owne Writers.

Anſwering of Papiſts by Papiſts.

In this kind, the great induſtrie of Maſter *William Craſhaw* of the Temple, in ſetting forth the differences of *Ferus vpon Iohn*, may be a very good preſident for them to follow. Let not the *Papiſts* be more carefull in corrupting, then we in preſeruing & reſtoring the Authors vnto their former puritie.

Maſter Will. Craſhaws *Collation of* Ferus.

The vvorke that was very toilesome vnto him, being but one, to goe thorough so many Tomes of *Romish* falsifications, may be made verie easie and pleasant, beeing distributed amongst manie: and so manie there are in the *Colledges* of both *Vniuersities*, as would within a few yeeres restore, whatsoeuer hath been decayed, by the policie (or malice rather) of our Aduersaries the *Papists*, taking but one or two Diuines out of euerie *Colledge*.

Romish falsifications, by diuiding the worke amongst many Diuines, may within a very short time be discouered, to the great furtherãce of Religion.

There be some Authors so purged, as *Geor. Venetus*, *Erasmus Roterodamus*, and *Carolus Molinæus* workes, that their deprauations beeing diligentlie noted, vvould amount vnto whole volumes. These bookes might not vnfitlie be distributed amongst manie: but, as for the rest, there is not so much to be written out, but that one man, might within lesse then a yeere, at leysure-times, copie out all that is commaunded to be added, changed, or blotted out, in eight or nine of the Authors, mentioned in the *Indices Expurgatorij*. Which worke, if it were faithfullie done, it would be a worthie labour for some one or two, to gather all together, both vnto the methode of the *Catechisme*, and order of the *Schooles*; that at the first sight, a man might see, that, that doctrine which the Papists do seeme to impugne most, hath been openlie taught, and professed, by the best Writers in account amongst them.

See the Table of Diuinity bookes heeretofore approued, now cẽsured by Papists, in the end of the 3. Part.

What singular profit might come, by Collating of the printed bookes, with the Indices Expurgatorij.

Neither are we heere precisely to follow any one *Index* alone; but, as many as can be procured, must be viewed, and the differences or deprauations of anie of them, must be carefullie set downe: and sometimes, we are to compare the former and later Editions of Books, written by Popish Authors, together; especiallie, if in

The late Editions, such as are said to haue any new Corrections in them in the Title page, are

the

the Title page, there be anie shew made of late corrections. For, after this manner haue they depraued sundry Bookes, which are not mentioned in the *Indices Expurgatorij*; as, by a diligent collation of the Bookes, we shal find: which may giue vs a iust occasion to distrust their later prints, and especiallie, the *Romane Editions*.

to be considered of: although they be not mentioned in the Indices.

If any man shall doubt of the truth heereof, let him compare the last Edition of the *Councells at Rome* with *Binius*, *Binius* with *Nicolinus*, *Nicolinus* with *Surius*, *Zerlin*, or *Crabbe*; and he shall find the latest prints the worst, and the worst accounted best by the *Romanists*: which neuer try the Editions, or examine the bookes; but take them vp vpon credit of their Holy Father the Pope, or some appointed from him, for the ouer-sight and charge of bookes. And thus much may suffice to haue been spoken, for a remedie, to preuent the danger of their *Indices Expurgatorij*, either present, or to come: as likewise, for discouerie of the false Treatises, which lurke vp and downe in corners, and are thence fetched to gaine credit to the Popish Religion; being guilded ouer with the names of the Ancient Fathers. Thus *Amphilochius* was found at *Verona*, *Clements* vvorks in *Creet*, *Martialls* in a Caue vnder ground; and of late, some few yeeres since, we haue certaine intelligence, of a Councell held in the time of the Apostles, written in the *Arabick* or *Aethiopian* tongue, found on the top of of a Mountain in *Spaine*. The *Iesuit* cannot yet tell vvhat to say vnto them; because the Pope, that is *Censor Censorum*, Iudge of all vvritings, hath not yet censured them.

The Rome-Editions greatly to be suspected.

Iuell. part 1. pag. 156. Fabulous Writers found in an Iland, in a Cane, and on a Mountaine.

Poss. Appar. pa. 256. To. 1. Est enim arbiter omnium Scriptorum. Baron.

For the vnmasking of these, or the like counterfeit Treatises, for me to giue rules or precepts vnto others, were

were for *Phormio* to teach *Hanniball*; or, as it is in the Prouerbe, *Sus Minervam*. I will forbeare, and either say nothing, or speake vnder reformation of others, that are better experienced in this kind, and haue the gift of discerning spirits. But, for restoring of the true Authors, which are in diuerse places dangerously corrupted, I will not spare to deliuer my opinion of the matter, because I haue beene a little more conuersant amongst the Parchements: and what I haue either found my selfe by experience, or obserued out of others, it will not be vnprofitable to relate; seeing the Fathers works are likely euery day more and more to be depraued, if there be not a speedie remedie prouided to the contrarie. Now, what remedie is there, or can there be prouided more effectuall, against the corruption of the Fathers works, then the diligent comparing of them with sundry good and ancient *Manuscripts*? VVherein, to proceed orderly and iudiciously, according to the rules of Art, wee will first shew how bookes haue beene corrupted. Secondlie, how and after what manner, or by vvhom, they are to be reformed and amended.

Restoring of the true Authors.

Great danger, if the Papists may be suffered to print the Fathers works at their owne pleasures, out of their Clementin Coll & Vatican Presse: *in no wise to be preuented, vnless it be by comparing them with the ancient Manuscripts.*

The Fathers works corrupted, both before, and since the Art of Printing.

The corruption of the Fathers works (I speak especiallie of the *Latine*) hath happened many waies, and at diuers times, either before, or since the Art of Printing. [a] Before Printing, by the fault of the Scriueners, and Copiers out of Bookes; sometimes of meere ignorance, not vnderstanding what they writ; [b] sometimes of errour, writing one thing for another, beeing deceiued with the similitude of the letters; sometimes of negligence, in not caring; and sometimes of purpose, altering & chang-

[a] Deprehendere aliquando licet oscitantiam quorundã Librariorum, aliorum verò in deprauandis veterum Scriptis audaciam, siue addendo, siue detrahendo; aliorumque insciti am, qui genuina Scripta cum adulterinis, et Sciolorũ glossemata contextui admiscuerunt. *Goular. Annot. in Cypri.* pag. 474. [b] Verborũ affinitas Librariorum vulgus in errorẽ traxit. *Ant. Sabell. Annot. in Plinium.*

changing the words at their pleasure, as made most for their aduantage. But in this kind they were for the most part abused by certaine [c] *Scioli*, or cunning men, which tooke vpon them to correct the *Magnificat*, as it were, and to [d] mend the old Bookes vpon coniecture. These men, vvhat they [e] vnderstood not, they mended: & their mendings and corrections, or corruptions rather, were diligently followed by others that succeeded; and the worser reading being once put into the Text, could hardly be remoued thence. Lastly, [f] that which was noted in the margent, was oftentimes taken into the Text, by the vnskilfull Scribe. Thus, before Printing, bookes were sundry waies depraued. Since the Art of Printing came in, books haue beene no lesse corrupted by Printers at the first; [g] which published the Bookes, without comparing them with the ancient & authentique Copies. For want whereof, diuerse [h] Learned men haue wished, that either Printing had neuer been found out, or at the leastwise, neuer practised, but in these daies, wherin so much care is taken for the finding out of the truer reading. Likewise, the [i] Compositors, and Correcters, of negligence, or of set purpose, haue altered many sentences, words & letters, without reason or authoritie. Lastly, the most dangerous & pernicious errors, haue growne and issued from the Popish Prints; which, vnder pretence of comparing the printed Bookes with the ancient *Manuscripts*

[c] Multa sunt apud Auctores bonos pessimè accepta à Scholis. *Luc. Fruter. veris.* pag. 37.

[d] Res est periculosissima et grauissimè pernitiosa, non mendis literarijs, sed verò emendationibus malis contaminare Auctores bonos. *Luc. Fruter. veris.* lib. 7. pag. 63.

[e] Sunt nõnulli qui locos omnes, quorum assequi sensum nequeunt, aut qui aliquid sibi novum et inauditum afferunt (tanquam alijs omnibus tale futurum esset) suspectos habent, et mendosos esse clamitant. *H. Steph. lib. 5. Sched. p.* 224.

[f] Multa in margine Libri, primum adscripta à Glossatoribus, in Contextum postea à negligentibus Librarijs recepta sunt. *Fr. Brug. Nouant. Lect. pag.* 304.

[g] *Too much hast made in printing the Fathers workes at the first.*

[h] Optandum fuit ne *Typographica* res illis temporibus enata esset, quibus quidem literæ aliquæ fuerunt; non tamen in eam dignitatem et splendorem venerunt, quo in splẽdore et dignitate nostro esse hoc sæculo conspiciũtur. *Luc. Fruterius veris.* pag. 63.

[i] Correctorũ audacia et Typographorũ indiligentia. *Fr. Brug. Nouantiquit. Lect.*

scripts (and some such thing they haue done very partiallie) haue giuen vs drosse for siluer, and water in steed of vvine.

Of Catholick Restitutions.

But, to let passe their Corruptions, & to speake of the Corrections, and Catholique Restitutions of the Fathers vvorks, how and after what manner it may best be performed. We must vnderstand, that the Fathers works thus depraued, be onely two manner of waies to be corrected: either without, or with *Manuscripts*; that is, vpon probable coniecture, or sufficient authoritie. The first of these Remedies is dangerous, [a] & seldome to be vsed; onely in case of necessitie: the other, common, and for the most [b] part more certaine; but, to be vsed with great discretion, both in regard of the choise, and orderly comparing of the *Manuscripts*.

In the choise of written bookes, wee are to preferre [c] the former before the later; the truer before the lesse corrected; the more copies before the fewer. For the Antiquitie of the bookes, those Copies are held to be most ancient, that are written in the [d] *Lombard* or *Saxon* letter: or lastlie, [e] in a set hand in great letters, without points or abbreuiations. For, at the first, bookes beeing but few, men had leysure to copie them out as they would, at large: but afterwards, in process of time, Bookes increasing, and the numbers of Authors growing to be almost infinite, men were driuen to write much within a short time, and to vse [f] many abbreuiations: vvhich beeing not well vnderstood of euerie one, and varied according vnto the bookes, oftentimes

[a] Parcè et pudenter de nostro conferamus. Luc. Frut. lib. 7. veris. pag. 63. Si Mss. fallunt, ingenio suo ad eam rem pudenter tractandam vtendum iudicant. Ib. pag. 7.

[b] Verius est in his, membranas nostras, quam aliorum coniecturas sequi. Fr. Brug. Nouant. pag. 560.

[c] Libri vt antiquiores, ita meliores. Id. ib. pag. 171.

[d] Libri Longobardicis characteribus exarati, longè antiquissimi sunt. *Mar. Victor in Hier. Com. Annot. pag. 1.*

[e] Manu formata. Wald. pag. 141. Tomo 2. de Eucharistia. Antiquissimi Libri maioribus characteribus, nullisque interuallis dictionum, nullis item cõpendiarijs notis scripti reperiuntur. *Aug. Polit.* pa. 56.

[f] *Short writing, the cause of great mistaking.*

times gaue occasion of very foule mistakings. Thus (as *Vines* and *Erasmus* notes) within these fiue or sixe hundred yeeres last past, books haue been depraued, in a verie lamentable and intolerable manner.

In comparing of the Bookes, we are to vse, [b] first, Diligence; to compare the whole books, and not a fewe sentences, scattered heere or there. Secondly, [c] faithfulnesse; to make true report of the differences, be they good or bad, seem they right or wrong. Lastlie, [d] modestie and discretion, to auoid rashnesse in censuring, or hastinesse in changing the receiued Editions, although there seeme neuer so important reasons. As, when wee see a manifest error, in citing one [e] Author for another, as *Zacharie* for *Malachie*; the most that we can doe, is to note the error in the margent. Without sufficient warrant of the *Manuscripts*, nothing is to be changed: that were to lay open the way to [f] coniecture of the vnlearned, vvhich hath beene the bane of all good bookes. Onely in [g] different readings, and diuers lections, whether, of the two, or of more readings, is to be preferred, we may inquire & iudge, not without mature consideration, what may be said *Pro* and *Con*, vpon view of the circumstances. And heere, as before, the diuerse readings of the other [h] *Manuscripts*, vvhich we perhaps mislike, would be preserued, either in the margent, or in the later end of the booke; that we may not seem to arrogate too much vnto our selues, or to attribute too little vnto others: it

[b] Libros veteres — vt auidissimè inquirere, ita diligentissimè cum recentioribus contendere soleo. Eò lubentius, quod nunquā ferè frustra tale aliquid à me tentatum sit. Fr. Brug. Nouant. pag. 365.

[c] Summa nobis curatio esse debet, ne quis nostram accuset fidem. Gasp. Schop. verisc. pag. 112. Optandum vehementer, — vt quæ vetusti Codicis sit lectio semper admoneas — siue ea sit sana, siue insana. Luc. Fruter. pag. 122.

[d] Nihil in hoc genere statuendū illis præcipuè est, quorum iudicium, multorum est præiudicium: Huius inquam, rei semper memores, sensim et cautè hic procedemus, neque vbique omnia omnibus credemus: sed per singula euntes, suo quæque pondere ipsi etiam æstimabimus, et tum denique interrogati, verecunde ex animi nostri sententia respōdebimus. Fr. Brug. Nouant. Lect. pag. 525.

[e] Sancti Patres lapsi memoria, nonnunquam falso citant Scripturæ loca; non tamen mutanda recepta lectio, propter defectum exemplarium. *Mar. Victor. Annot. in Hier. Ep. pag 633. et Goulart. in Cypr. pag. 441.* Sine exemplaribus nihil est immutandum. *Mar. Vict. in Ep. Hier. p. 593. et 634. Et in Com. pag. 57.*

beeing free for euery man to chuse vvhat hee liketh, vpon good warrant of the old Copies: which though they be neuer so [i] faultie, yet they must be kept for some vse or other.

This rule is to be obserued when the Copies doe varie one frō another: but, if [k] all the Copies, beeing taken out of diuerse Libraries, and written at seuerall times by all probabilitie (for the [l] certaine time and age of the vvritten bookes, vnlesse it be of the later, is not certainlie knowne) doe dissent from the printed bookes: vvee are bound to follow them, rather then the [m] printed Copies; although the other reading may seeme more probable. And this is the iudgement of the best *Criticks*: whose precept it is, that vvee should note all the different readings in the margent of the printed books, although they [n] seeme neuer so small, and chuse the best. For, many times it so happeneth, that a vvord, [o] letter, or [p] point misplaced, may breed a great confusion in reading, and ouerthrowe the Text: yea, the transposition, or changing of words, or vnpointing of Books, which are things little regarded of many, doe so farre alter the sense, and obscure the Author, that it is bootles for a man to read without them. All which considered, we see what a religious [q] care they ought to haue, that are to be conuersant in this kind of studie: wherein it can hardlie by iudged, whether greater industrie, fidelitie, discretion, or modestie, be to be required.

[f] Bonos Auctores pessimis suis rationibus perdunt. Luc. Frut. lib. 7. pag. 114.

[g] Critici est antequam vllum reprehendere locum aggrediatur, quid ad defendendū aut saltem excusandum Auctorē afferri possit præuidere. H. Steph. dissert. de Crit. p. 171. In exemplariū dissidijs materiam sibi paratā habet Criticus. Id. ib. pag. 74.

[h] Non omnino nugas agunt, qui diuersitates lectionum in Antiquis Codicibus oculis subijciunt. P. Nannius. Lib. 1. συμμικτῶν. pag. 86.

[i] Sic fiet, vt de fide tua nulli non sis gratus futurus: tū occasionem dabis studiosis, vt ex corrupta illa lectione tua, integram et sinceram conentur educere. Luc. Frut. Lib. veris. pag. 127.

Item Vetusta omnia volumina licet mendosa diligenter seruanda et obseruanda sunt. Ang. Polit. pag. 69.

[k] Nihil mutandum quando in exemplaribus omnibus antiquis verba aliqua reperiuntur. H. Steph. lib. 1. Dissert. p. 45.

[l] Aetatem suam rarò membranacei libri disertè loquuntur. Fr. Brug. Nouant. Lect. pag. 304.

[m] Melius est monere lectorē, quam mutare absque exemplaribus lectionem. Mar. Victor. in Annot. Com. Hier. pag. 39.

[n] Sunt nonnullæ lectiones, quæ quum à plerisque contēnantur, aut etiam reiciantur, à lectore Critico examinatæ, non parui ponderis esse iudi-

quired. And heere, wee cannot but taxe the blind ignorance, or audacious boldnesse of our Aduersaries; who, either thorough negligence, in not comparing the whole Bookes, or partiality, in leauing out what maketh against, or adding what maketh for them: or, indiscretion, in preferring one Copie, though neuer so vitious, before many: or, lastly, immodestly passing the bounds of reason and Art, haue aduentured to correct bookes of their owne heads, without proofe of the *Manuscripts*, when they might with a wet finger haue been had. And when they doe [r] alleage *Manuscripts*, (vvhich alwaies they doe not in particular, though it be verie requisite in the publishing of any new Treatise which was neuer heard of before) doe they otherwise then bleare the eyes of the simple Reader, and make great bragges where there is little cause?

Wee [s] haue compared Saint *Augustines* works with 200. Copies, say they; it is vnpossible that you should euer shew the like: alas, you are not able to bring halfe, nor a quarter so manie. Thus *Molanus*, the chiefe Censour, in the publique Review of S. *Augustines* vvorkes, doth first flourish; and after him, *Ant. Possevine* the Iesuit: but they deceiue vs; for, the truth is, they had not so manie good *Manuscripts* out of all their Libraries in *Germany*, and else-where: as may be presumed, for that they vsed as many as they could conuenientlie get into their hands, as the Libraries of

[q] cabuntur. H. Steph. Dissert. de Crit. pag. 71. Scriptores veteres quosdam mendosos habent locos, ex ijs etiam qui nihil mendi habere videntur. Id. Lib. Sched. pag. 23.

[o] En vt tantula literula sententiæ auertendæ, vel potius euertendæ fuerit. Fr. Brug. Nouant. Lect. pag. 370. *See Part 2.*

Emendationes magni momenti sunt quod ad sensum attinet; cum paruæ tamen fiunt et ipsæ mutatione. H. Ste. Lib. Sched. pag. 44.

[p] Mala interpunctio locum aliquè omninò deprauare potest. Id. Dissert. de Crit. pag. 74.

[q] Religionem in castigandis Scriptoribus maximam adhibendam puto. Gasp. Schop. verisi. pag. 138.

A dangerous matter to correct the Fathers workes vpon coniecture, without the helpe of ancient Manuscripts.

[r] *The Papists vrge Manusc. but doe not tell vs where, nor how many they haue.*

[s] Cū ducentis Codicibus cōtulimus. Poss. in Appen. *See his Preface before S. Augustines workes; and Posseuin in his Appendix.*

Oxford and *Cambridge* doe afford. For, in the same sense that they had 200. we may be said to haue 600. at the least: for, in collating S. *Augustines* Treatises, vvhich are almost two hundred, they vsed 6. Copies, somtimes 5. 4. and for the most, 3. 2. or 1. Copie; vvhereas we, out of both our *Vniuersities*, are so well furnished vvith ancient written Bookes, that wee can verie well double or trebble that number, if need be. If wee should adde heervnto, the written Copies that are yet remaining, either in the Libraries of *Cathedrall Churches*, or priuate studies of diuerse Noble-men and Gentlemen, vvhich are addicted to the studie of Antiquity, how great (trow we) would be the number, and how manie more the Copies?

Both our Vniuersities & Cathedrall Churches, well stored with Manuscript Copies, besides those which are in priuate mens hands.

This little Iland of *England*, (notwithstanding the continuall waste and hauock that hath been made, since the daies of King *Henrie* the eight, by Glouers, Bookebinders, Frippars, and others; or the continuall purloyning and conuaying of old Bookes beyond the Seas) hath at this day remaining, if they were all brought together, more *Latine Manuscripts*, then any Country else that is of a far greater circuite. And what pittie is it, that such precious Monuments, rare Iewels, and treasures of Bookes, should lie so long vnknowne, & hidden from the view of the vvorld?

The great losse we sustaine, by making away our Manuscripts

The great abundace of Manuscripts heer in England.

In time of dearth, hee that hoords vp his corne, and hides it from the people, is accursed by *Salomons* arrest. And seeing the marrow and pith of the greatest controversies at this day set on foote, doe relie vpon the ancient, and most incorrupted bookes, I wil not pronounce an *Anathema* against such niggards of Bookes, that conceale them from the publique vse: but, this I wish

An exhortation to priuate men, to communicate their Manuscripts.

them

them to consider, vvhether hee that hath a talent of Bookes, or any other gift, be not to imploy it to the best behoofe of his heauenlie Lord and Master?

It vvere to be desired, that there were neuer a *Manuscript* Booke in *England*, appertaining vnto Diuinitie, but in the famous Libraries of both our *Vniuersities*, or else-where, publiquelie to be seene of all men: For, whiles they are in priuate mens hands, though their care be neuer so commendable in preseruing them in their life times; yet vvhat vse can be made of them, or how may their authorities be vouched, which are not alwaies to be seene vvhiles they are liuing: and vvhen they die, may easilie miscarie, by falling into the hands of such as regard them not.

A Manuscript cannot well be vouched, as long as it is in the hands of a priuate man, vnlesse he be of a very eminent place in the Church or Comon-wealth.

Cicero vvas an eloquent man in his time; yet his sonne proued but a Dunce: the father may be a worthy louer of Antiquity; it is a chance whether the sonne wil follow the fathers steppes. These same *Manuscripts*, (as one merilie said) are more pored vpon, then *Manuscripts*.

The slender regard that some haue of true Antiquity, which lieth hid in the bosome of these Manuscripes.

True Antiquitie is neglected: and, (as the Oratour said) in steed of old, graue, sad Sires, *Venerunt noui stulti, adolescentuli*; there are stept vp, new fangled and fond VVriters, that doe take vpon them vvith those fellowes in *Homer*, to be vviser then their fore-fathers, that haue brought all things vnto such an exquisite methode, that they haue left learning naked of his true ornaments, a meere *Skeleton*, and bare carkase to feede on.

Methode and forme to be studied: but not that onely, nor especially.

Heeretofore, men vvere altogether for matter, and little regarded forme: the world is novv altered, vvee are altogether for forme, little respecting matter.

There is a meane betwixt both, if wee could hit on it. What booteth it vs, to wearie our selues in reading so manie new Bookes? or to spend our sight and time wastfullie, vpon perusall of that, which when it is produced, worketh no effect? causeth no sufficient probation or demonstration of that, which is in question, and is easily denied by the Aduersary? There was a time whē, & good vse yet is to be made of the New Writers, I cōfesse: yet the elder they be in time, the meeter for anie point in controuersie. And, considering the controuersies, and wranglings about the Antiquitie of Religion, and the diuersitie of Readings; he that shall liue but another age, shall see both *Fathers* and *Manuscripts* more regarded then they haue beene, and faster bought then they were wont to be. And truelie, neglect of the *Fathers* vvorks amongst *Protestants*, hath not proceeded from the *Fathers* themselues, but from the false Editions; beeing farced with words and Treatises, that doe nothing sauour of their doctrine. And I am verelie perswaded, that if the *Fathers* vvorks were once trulie set forth by the *Protestants*, with fit Censures and Annotations, and especiallie, if the times were preciselie set downe when euerie Treatise was vvritten (as neerely as could be learned by pregnant circumstances), the greatest Controuersies of these times, would soone be determined, and haue a happy end: which, vvhiles they vrge one Edition, and wee another, they commending theirs, and we ours, both differing, is scarce to be hoped for.

Late Writers haue their vse, but not to be cōpared with the former.

There will come a time, when the Fathers works will be more in request then they are, or haue been of late yeeres. The cause of their neglect.

There would soone be an end of Controuersies, if the Fathers works were truly printed, & carefully read.

How manie places are there, which are noted of corruption, by my Lord of *Winchester*, M^r. D^r. *Reynolds*, *Whitakers*, and others of our side? by *Bellarmine*, *Baronius*,

nius, and *Possevine*, of the other? Who would not reioyce to see the proofes or coniectures, of the one side to be confirmed, and of the other to be reiected, by the touchstone of the *Manuscripts*? The triall of some few places, thought to be corrupted by either side, you may see, with the prosperous euent, out of the *Manuscripts*. But, put the case that the written Bookes should varie from their expectations: yet, were it not profitable for the learned to knowe so much before hand; that they might leaue off to suspect, where there is no such cause? For, thus to doubt, were to bring all into question, and to discredite their coniectures against another time. But, if the *Fathers* works were once diligentlie compared, with a sufficient number of good *Manuscripts*, the Learned would be eased of this labour, & proceed vpon better grounds, to resolue of all matters.

In the 2. Part, we haue the triall of aboue 50. places: there remain aboue 500. in the like sort to be surueyed at better leysure. The profitable vse of Manuscripts, in case they should vary from our coniectures.

But, heere it may be obiected; It is true, the Collation of the written bookes with the printed, is verie necessarie and conuenient, if the ancient bookes did all agree: but they dissent, more or lesse, and are found oftentimes verie faultie and diuerse: and therefore it were better to retaine that reading, which now is, as it were, in possession of the Text.

An Obiection out of the diuerse readings of the Manuscripts.

Againe, what care wee for your Bookes in *England*, may the Papists say, when we haue better beyond Seas, in the *Vatican*, *Florentine*, *Sfortian*, and other Libraries? to which wee will stand, and not to yours, which are scarce a hundred yeeres old. This is the greatest obiection, that euer I could heare made against the Collation of the *Fathers* works; which is answered thus: If the Copies did not varie one frō another, (as seldom times it happeneth otherwise) it were a shrewd signe that.

Another against the Antiquitie and Integritie of our Copies.

An Answer to the former Obiection.

that they were all written out of one bookes which conceit might lessen the credit of them: but the truth is, if the Copies doe differ in some slight circumstances, as in placing of some few words, and agree in all materiall places, the small differences doe rather helpe, then hurt vs; for, it is a signe, that they were not written all at one time, or by one Copie.

Small differences in the Copies: rather helpfull then any waies hurtfull vnto vs

Now, the places which wee challenge of corruption, in Saint *Gregory* and Saint *Cyprians* works, are for the most part such, as all the *Manuscripts*, or almost all of them, doe condemne: and which it is manifest, to be verie faultie in the iudgement of any indifferent Reader, vpon view of the best *Manuscripts*. Neither will wee heere refuse, to be tried by the written Copies beyond the Seas, if we may be suffered to haue accesse vnto thē, although great haue beene the commendations of our *English Manuscripts* in forraine parts: insomuch, that it is iustlie to be doubted, whether they haue so many and so good *Latine* Copies in their old *Vatican* and other Libraries, as we haue (God be praised) heere in *England* in diuerse Libraries. Whereof the reason may bee giuen, that our Founders and builders of *Colledges* and *Monasteries*, (which abounded more in this Countrey, then in any other besides) were so carefull to furnish those places, with the best bookes that could be gotten; that they kept and maintained diuerse Schollers beyond the Seas, of purpose, either to cōpare, or transcribe bookes: or rather, to procure the Originalls (if they could be gotten) for loue or money.

All the Copies, whersoeuer taken, fully agreeing in materiall places.

Appeale vnto the Manuscripts that are beyond the Seas, if the Papists will deale with vs, fide optima et antiqua.

Our English Manuscripts greatly esteemed beyond the Seas, and the reasons.

Our founders of Colledges, carefull to furnish their Libraries with rare Manuscripts.

There was one [a] Bishop that founded a [b] *Colledge* in *Oxford*, that is said to haue bestowed many thousand pounds *per annum*, in Bookes: and most of his bookes

[a] Rich. Dunelmensis.

[b] Now called Trinity Colledge, heretofore, Duresme Colledge. See

vpon

vpon the *Librarie* by him erected in his *Colledge*; which also for his exceeding great loue and zeale to learning, did well deserue the name of *Philo-biblos*. Which name, if since his time it may be iustlie giuen to anie, doth of right belong vnto the true *Ptolomee* of our times, my honorable *Mecænas*, Sir *Thomas Bodly*, Knight: whose great munificence, in this barren and fruitlesse age, hath beene such toward his deere mother, the famous *Vniuersitie* of *Oxford*, that (all things considered) hee hath farre exceeded and surpassed the Bishop; to the honour of God, the glorie of his Countrey, countenance of our Religion, credit of his worthie Familie, ioy of his mother the *Vniuersitie*, and benefit, not onely of her children, but of all the world besides.

his booke, De Amore Librorū, *printed at Oxford*, 1598. De eo dictum erat, quod haberet plures Libros, quam omnes Pontifices in Anglia.

Sir Tho. Bodley, *Knight; the founder and furnisher of our Publique Librarie at Oxford: the true* Ptolomee *and* Philobiblos *of our times.*

Reckon the [a] number of Volumes, whereof the greatest part are in *Folio*; which come to manie thousands: of diuers Authors; which arise to thrice as manie more at the least: the pluralitie of [b] languages, diuersitie of Sciences, wherein these books are written, the condition of the bookes, whether written or printed, by Protestants or Papists, or anie other; the vse for sixe houres euerie day thorough-out the whole yeere (Sundaies and Holidaies excepted): and we shall find, that the like Librarie is no where to be found. The benefit wherof, as it doth speciallie redound vnto the Students of *Oxford*: so it doth concerne all the Schollers of this Land, & of [c] forraine countries also, that haue sent manie Students thither, which haue reaped no small benefit by that worthy Librarie.

[a] *They amount vnto* 11. *or* 12 *thousand Volumes, whereof the greatest part are in* Folio.

[b] *The best bookes that can be gotten in the* Hebrew, Chaldee, Syriack, Arabique, Aethiopian, Persian, Tartar, Armenian, Mexico, China, Locgrian, Brasile, Malauar-Tamul, Latine, French, Spanish, Italian, Sicilian, Greek, Moscouian, Sclauonian, Bohemian, Polonian, High-dutch, Lowe-dutch, Vn-dutch, Saxon, Danish, English, Scotish, Welch, &c. Languages.

[c] *The Librarie frequented by* Frēch, Spanish, Italiā, Dutch, Danes, Bohemians, Polonians, Iewes, Ethiopians, *and others, that haue repaired thither from all parts and quarters of the world, to better their studies, and increase their knowledges.*

But I forbeare to speake too much of this place, least I might seeme to flatter: and yet something I could not chuse but write thereof, vpon occasion, least I should seeme to rest vnthankfull vnto so worthie a Patron, and so noble a Librarie, the best meanes of my preferment.

The vse & profit of our English Manuscripts, confessed by Popish Writers of good note.

But to returne againe, and to reassume my former argument, which was of the vse and profit of our English *Manuscripts*. Seeing our learned Aduersaries, *Possevine*, and *Costerius*, doe confesse the goodnes and plentie of our Bookes, let vs not feare to vse them: if the *Papists* haue better bookes, let vs see them, or at leastwise haue the Catalogues of them. Let there be indifferent Iudges and Triers chosen, to view the places in Controuersie. We will neuer refuse their books, if they be ancient and carefullie written: which is easilie knowne by this one argument; If the bookes that were transcribed were afterwards compared, and the faults of the Copiers diligentlie amended. Wherein it is to be obserued, that in mending of their Bookes, when they did reuize thē, they did not blot and blurre them as wee now doe: but for beauties sake, as many words or letters as were to be put out, so manie pricks or points they caused to be put vnder the words or letters: and when occasion was of adding words, or sentences, they did it in the margent, with relation in the Text, if it were but a word or two; or else at the bottome of the Page, if they were more. Whereby it came to passe manie times, that such as vnderstood not their drift, were greatlie deceiued in copying out of Bookes.

In places of greater moment, wee refuse not to be tried by their owne Copies; so we may be fairely dealt withall.

A way how to discern the more corrected Copies.

Cordis, *for* cor. vitium non est fugiēdū, *read*, vitium est fugiendum.

How the Manuscript Copies may be known to be ancient or not.

Againe, for the Antiquitie and goodnesse of our Copies, as this is one good proofe, so haue wee the three former notes concurring: for, the Parchment bookes

that

that we shall alleage, for the determining of any Controuersies in reading, betwixt vs, and the *Papists*, shall either be written in a set hand, and great letters, or with a *Lombard*, or *Saxon* Character; the best notes of true Antiquitie, that are obserued by our learned Criticks. And all the *Manuscripts* that are thus written, were ancienter (some of them) then the Conqueſt, and long before *Wickliffs* time: so that they cannot be iustlie challenged of partialitie, or of fauour to one side, more then to the other; for, at that time, neither *Luther* nor *Caluine*, *Wickliffe* nor *Waldo* were heard of, saie our learned *Papists*. And albeit there are manie hundreds of later *Manuscripts*, that were written within this three, foure, or fiue hundred yeeres last past, in a small letter, full fraught with sundrie abbreuiations: yet we will ground no point of Controuersie in reading, vpon them alone: they shall be set aside, or brought (as the Lawyers saie) *in partem probationis*; or, to make *semiplenam probationem*; and, admitted as farre forth as they agree with the older *Manuscripts*, and not otherwise. These are witnesses *omni exceptione maiores*, which cannot be iustlie excepted against: vvherewith, it is probable, that most of the *Manuscripts* beyond the Seas, doe agree in places of anie moment, if they be so ancient as *Possevine* and *Baronius* doe boast them to be.

A set hand, Lõbard or Saxon *letter, markes of great Antiquity.*

The later Manuscripts to be esteemed of, as farre forth as they agree with the former, and not otherwise.

But heere also may arise a question: Because the speciall vse of the *Manuscripts* is in places of great moment & consequence; what need is there why we should take the paines to goe ouer the large Volumes of S. *Augustine*, *Hierome*, *Gregorie*, *Ambrose*, and the rest, and compare them with these ancient written Copies that wee speak of? Were it not better to saue a labour, and take an espe-

An Obiection, that it is a lõg & needlesse labour to goe ouer all the Fathers works, by comparing them with the Manuscripts.

ciall view of those places onelie, which beeing in Controuersie, are noted of corruption? I answer, No. First, because this were a longer way about; for, to find out the places that are challenged of either side, we had need to peruse-ouer all the Bookes of Controuersie vvhich are written: a worke that is not very faisible within a long time, though many Students were imploied therevnto, hauing nothing elſe to doe. Secondlie, this would not be ſufficient neither: for, though there be no more places now ſuſpected of forgerie and corruption; yet the *Vatican prints*, & *Romane Editions*, which doe dailie come forth, may miniſter a fit occaſion vnto our men, to call other places into queſtion: and, it may be, the Papiſts of the contrary ſide, will be as iealous of our Editions, though they haue no ſuch cauſe. Thirdlie, it will be too tedious and toileſome a worke, to ſeeke ſo manie thouſand places, as are to be viewed in the *Manuſcripts*, beeing not (for the moſt part) diſtinguiſhed at all; or, otherwiſe diuided into chapters then our printed books are: ſo that it were better to beginne, and goe on vvith the whole Bookes. Laſtlie, thoſe places vvhich ſeeme to be of leaſt account, as the altering of a ſmall Comma, the difference of a letter, or the change of a word, (which a man would thinke were matters of no great moment) haue great conſequence in caſe of Religion. So that it is a generall rule amongſt the Criticks, that there is not ſo ſmall a difference in reading, but is curiouſlie to be noted: and that vpon better examination, that place may be found to be verie faultie, which ſeemes to be void of all corruption; and, what one cannot, another may obſerue, at one time or other.

The Anſwer.

Vnpoſsible to know what is now, or may be heereafter, challenged of ſuſpicion of forgerie & corruption.

Not ſo eaſie to find the places in the Manuſcripts as in the printed Copies: the reaſons why?

Small things, as a letters difference, pointing of bookes, tranſpoſing of words, of great moment in altering the ſenſe.

Now, all, or the moſt of theſe inconueniences, would eaſily

easily be preuented, by a diligent Collation of all the *Fathers* works, with all the best written Copies that can be gotten: and heereby, we shall not onely detect the errors (if any haue beene in the former Prints), but preuent the mischiefe, that is likely to happen in the later Editions. For, if the *Fathers* works were once well printed heer in *England*, or else-where, according to the ancient *Manuscripts*, the diuerse readings being exactly noted in the side, or end of the bookes (for, so I could vvish it might be) it would be in vaine for the *Papists* heerafter, to endeuour to corrupt the writings of the ancient *Fathers*; their corruptions would soone be knowne, and their wicked purposes quickly defeated.

The benefit that is likely to arise of a generall Collation, beeing profitable to redresse corruptions past, and preuent them which are to come.

In the first printing of the Fathers works after this Collation, there would be great sinceritie vsed.

Eraſmus in this kind deserued well: but there were 2. especial things wanting, for the perfecting of his learned *Animaduersions* vpon the *Fathers* workes. The 1. was, that hee did not set downe the diuerse readings verie exactlie. The 2. that hee did not relate the number of the *Manuscripts* which he vsed, and where they were to be seene: both which, that learned and painfull Writer, to whom the *Protestant* Churches are so much beholden for his great paines, would no doubt, most carfullie and willingly haue done, if hee could haue fore-seene what wold haue hapned in these later & worser times; that his faith, religion, honestie, and vpright dealing, should so wrongfully haue been called in question. But happy be the memory of that man, that gaue the first alarū to awaken vs, vnto the diligent arming of our selues against the corruptions of times to com: for els, such was the secure retchlesnes of those times, that they had welnigh beene taken asleepe, & surprised in their beds, before euer they should haue knowne what, or where the danger vvas.

Eraſmus *commendations: & vvherein (to speak vnder correctiō) defective in his* Animaduersions *vpon the Fathers works.*

Eraſmus *gaue the first intelligence of their barbarous corrupting the Fathers: for which, his very name is in maledictione*

And thus, if the Papists might haue been Masters of their desires, and had their wills, and there had been no *Erasmus* to discouer them; what with their partiall censures, wicked glosses, and cruell *Indices Expurgatory*, we should haue had the *Fathers* works pitifullie mangled, cut, and torne in peeces: as *Iunius* saw the works of Saint *Ambrose*, by *Frelonius* print, and others ouersight, pitifullie vsed, or abused rather. But, as we owe verie much vnto the memorie of *Erasmus*; so doe we owe no lesse vnto the Citie of [a] *Basile*, who hath so often printed, and reprinted the *Fathers* works. It is no great Citie, nor verie rich; & yet it hath had this happinesse, to see those goodlie and godlie monuments of the *Fathers* vvorkes, both in *Greeke* and *Latine* printed, and reprinted within their territories, to the exceeding great good of the Church, and her perpetual praise and commendation. The good that the woman did vnto our Sauiour in the Gospell, was to be had in euerlasting remembrance: the good that this Cittie hath done vnto the Church of God, in preseruing her worthy Writers, shall be famous thoroughout all ages.

See his Preface before the Antwerpe Index.

Saint Ambrose *works printed by* Frelonius, *chopt and changed: the like hath hapned to his works printed at Rome. For they were 7. yeeres in printing: and in the* Interim, *all other Editions of* Ambrose, *as hereticall, were prohibited. See the fourth Part.*

[a] *The Citie of* Basile *commended for printing and reprinting the Fathers works.*

I haue oftentimes wondred with my selfe, that, that Cittie, which is so little, should be able to do so much; and this famous Cittie of *London*, which is so great, should be nored to doe so little in this kind. Shall it be said, that the little Cittie of *Basile*, hath printed, and reprinted all the *Fathers* vvorks? and this great & famous Cittie of *London*, the wonder of the world, the chamber of the King, and Metropolitan Cittie of this Land, hath

An Exhortation to the wealthy men of the worthy Companie of the Stationers, *to endeuour the printing of the* Fathers *workes, so it may not be vnto their manifest losse: being thereunto prouoked and out-dared by the Common Aduersarie.*

hath printed no one of their workes intire, being thereunto prouoked by the [a] Iesuite? For shame, let not this foul imputation be laid vnto our charge. What wanteth, vvhy they should not all of them be printed heere amongst vs, to the honour of our *English Nation*? Our men, are some of them as learned; our [b] Stationers, as vvell able to defray the charges: to the ease whereof also, there would be helps enow procured. Priuiledges would no doubt (if meanes were made to obtaine them) be graciously granted by his Maiestie to so good an end; whose incredible zeale to learning, and fauour to his Cleargie, after-ages will celebrate, the whole world knoweth and admireth. Will not *England*, or the whole Iland of great *Britaine*, serue to ridde away an whole Impression? Some Copies would with greedinesse be bought, in either *Germanie*, *France*, or other Countries; beeing to be sold there, farre cheaper then either the *Venetian* or *Romane* Editions.

But, if anie thing mooue our Stationers, to the vndertaking of so great and honourable a businesse, I perceiue there is no motiue so effectuall as gaine: vvhich I vvish vnfainedly vnto all them that swear at the Presse, and labour in the Printing-house. I knowe their paines are great, and the money in a manner aduentured: for, the Poet saith well, *Pro captu lectoris, habent sua fata libelli*; Bookes are bought and sold oftentimes, rather according to their estimation then their worth. Sometimes, toyes and trifles are regarded, when precious Gemmes and peerlesse Pearles are troden vnder foote: but yet I must needs say this, that the aduenture beeing alike

[a] Cur igitur Patres Londini haud edidistis? *Possen. in Appendic.*

Reasons why the Fathers works should be printed heere in England.

[b] *Men of that wealth that they haue beene chosen* Aldermen *of the Cittie of* London: *as heretofore* M^r. George Bishop; *& of late,* M^r. Bonham Norton, *and* M^r. Iohn Norton.

His Maiestie, the greatest fauourer and furtherer of all Religious and learned Proiects.

The great & excessiue charge of Printers and Stationers, deserues to be well recompenced.

Compared vnto our Merchants aduentures: and their wealth is arbitrary at the pleasure of God, and other mens minds.

alike in all Bookes, (the wiſeſt Printer of them all, not knowing what will be the ſucceſſe) Religion, and zeale vnto learning, pietie vnto the ancient *Fathers*, loue vnto the Church of God, encouragement vnto Schollars, ſhould draw them into this aduenture; which, though it be chargeable, may be relieued, or requited with hopefull gaine in the end.

Why, the aduenture beeing alike in moſt bookes, they ſhould rather ſeeke to deſerue well of the Anciēt Fathers?

I knowe they doe venture vpon worſe bookes manie times, vvhich turne not ſo much vnto their credit or commoditie. VVherefore, ſeeing the *Bibles*, by the expreſſe commaund and authoritie of his *Maieſtie*, care and paines of the moſt Reuerend and learned amongſt the Cleargie, haue been diligentlie, faithfullie, and iudiciouſly, examined and printed; & the *Greeke Fathers*, by the great induſtrie and charges of Sir *Henrie Sauile* (that learned & iudicious Knight, well ſeene in the beſt languages, and moſt of the Liberall Artes) is, or is likely to be * printed with good and learned obſeruations: What pittie were it, beſides the diſhonour and diſcredit to our whole Land, if the reſt, the *Latine Fathers*, vpon vvhoſe authorities we doe ſo much relie in caſes of conſcience, or queſtions of Controuerſie, ſhould be paſſed ouer in ſilence? Eſpeciallie, ſeeing there is ſo much paines likely to be taken, in the diligent Review and Collation of their works, with ſundrie good and approued *Manuſcripts*. What profit is likely to come of their paines, if their labours ſhall be ſo ill requited, and concealed frō the ſight of the world?

The Bible *diligently compared and reviz'ed by his Maieſties ſpeciall commandement, printed this preſent yeare* 1611.

* *S.* Chryſoſtoms *works, with ſome others of the Greeke Fathers, at the vnſpeakable charge of Sir* Henry Sauile, *Knight, the worthy Prouoſt of* Eton Coll. *and Warden of* Merton Coll. *in Oxford.*

The Latine Fathers, more vrged in all Controuerſies, and therefore would the ſooner bee correctedly printed.

The Collation & Reuiſion of the Fathers workes, a good inducement to the printing of them.

But, I forbeare to preſſe this buſineſs of the Preſſe any further. I leaue the care and conſideration heereof, vnto

them

them that are godly and religiouslie minded in Christ Iesus: to whom, godlines is great riches; and the conscience of well dooing (though it be not alwaies gainefull) sweet contentment. And, although much remaineth to be spoken, concerning the vse, that our learned Protestants and Papists doe make of the ancient *Manuscripts*, especially *Baronius*, in his *Martyrologe*; the setting forth of Bookes that were neuer yet published in print, that were written long agoe, in defence of the Religion now professed; and diuerse other points touching the same Argument: yet (like a wearie Trauailer) I will heere take vp my quiet rest, and proceed no further; beeing tired out, and almost spent.

The vse that is made of the Manuscripts, indifferently, both by Protestants and Papists.

My Obseruations, such as they are, I haue written for the benefit of the whole Christian world; and especially, of my Countriemen heere in *England*. I may be deceiued in the goodnes of them (for, *vnumquemque fallunt sua scripta, et auctorem præterevnt: atque vt filij etiam deformes delectant, sic etiam scriptorem indecores Sermones sui palpant*; *Most men are delighted with their owne writings, as euery man commends his owne children*; so writeth blessed S. Ambrose vnto *Sabinus*): yet how willing I haue alwaies been, to haue many Iudges and Censors ouer my labours, *Veros et veritate magis seueros* (as S. *Augustine* speakes) that should not spare to tell the truth, with boldnes and sharpnes, if need were, I report me to thē that haue had the ouer-sight of my Bookes. To whom my sute hath alwaies been, to deale faithfullie and seuerelie with them, before their comming-forth in Print, when the words cannot be so well, nor timelie recalled: but, for the truth of that vvhich is contained in anie one of these fiue Parts (as farre as hu-

Lib. 8. Epi. 63. Edit. Rom.

S. Aug. Ep. 7. ad Marcellinū.

mane infirmitie will permit) I neither haue been deceiued my selfe, nor willing to beguile others. I haue made true report of that which I haue found: and I haue found nothing, but in certaine Authors which my selfe haue seene. To ground my maine proofes vpon other mens reports, *in fide aliena*, were to make a faire flourish at the first, and to suffer my selfe to be foiled with shame enough in the end. *Erubescimus cum sine libris loquimur*; it were a shame for the Keeper of a Librarie, to speake vpon heare-say, or without booke: therefore I vvill end vvith the vvords of that famous Keeper of the *Vatican Librarie*, *Cæsar Baronius*, in his *Roman Martyrologe*. *Ponant qui velint, ad libitum, &c. Let other men doe as they list; Nobis certè, nisi ex certis Auctoribus, quicquã affirmare, Religio est. I hold it a Religion, to say nothing which I cannot prooue; and to proue nothing, but out of certaine, knowne, and sufficient Authors.*

Mart. 13. Pag. 117. 2.

In my 1. and 2. part, you may see what a man hee is of his word.

God grant, that amongst the manifold Controuersies of these times, the simple truth may take place; and the professed enemies thereof, may either in good time be conuerted, or confounded. *Our Lord Iesus preserue vs all vnto his sauing grace.*

Finally, to conclude all that hath been written concerning this Argument: I say not as [a] *Bellarmine* doth, *Praise be vnto God, and the blessed Virgine*; for, this were to equall the blessed Virgin, with the holie Trinitie: [b] or, *Blessed be God, and the blessed Virgin, and our Lord Iesus*; for that were worse, to prefer her before the third person in Trinitie, as *Gregorie de Valentia* doth, contrarie to the torrent of

[a] Laus Deo, Virginiq; Matri Mariæ. *Bellar. in the cõclusion of his bookes.*

[b] Laus Deo, et Beatissimæ Virgini sanctissimæ Dominæ nostræ, Iesu item Deo Dominoque nostro, et animarum nostrarũ sponso suauissimo, sit honos et gloria in perpetuum. *Greg. de Valentia.*

of the ancient Doctors, & current of the Religion taught in the Primitiue Church, for the first 600. yeeres. The Protestant confession is taken out of the Scripture; that she is *blessed, but amongst women.* And therfore, though they haue (as it becommeth) a most reuerend opinion of her; yet they esteeme her no otherwise, then as a most sanctified creature, to whom no part of diuine worship is belonging: because, as *Gregory Nyssen* (a man to be beleeued before *Gregory de Valentia*) writeth, we learne to worship none but [c] *ONELIE* the vncreated nature. But the Father (as [d] another of the Fathers speaketh: and it is the confession of all the Orthodox Churches) is vncreated; the Sonne vncreated; and the holie Ghost vncreated. To this Trinitie in Vnitie, and Vnitie in Trinitie onelie, be therefore ascribed all honour, power, and glorie, both now for the present, heereafter, and for euermore. Amen.

[c] *The word* ONLY, *is commanded to be put out in the* Index of Spaine. pag. 21. *but not that onely; as hath been obserued long since, by a man of incomparable learning.*

[d] *See* Athanasius *Creed.*

FINIS.



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The Errors of the Print, which have escaped in some Copies: may be corrected thus.

PArt. 2. Pag. 59. lin. 16. for, *Lib. Ep.* 13. read *Lib.* 4. *Ep.* 33. et lb. pag. 10. lin. 28. for, particular, read, partiall. And in the Table in the end of this 2. Part, Col. 2. lin. 16. for, *Ep.* 13. read, *Ep.* 33. Part 3. pa. 17. li. 13. for, 2. *Esd.* 2. read, 1. *Esd.* 2. Part 4. pa. 95. lin. 6. for, *Sheuchus*, read, *Steuchus*. et pag. 91. l. 12. for, *Reuchius*, read, *Reuchlin*. et li. 25. for, *Rema*, *Roma*. pag. 93. lin. 6. for, *Shepheard*, read, *Schepper*. Part 5. pag. 4. lin. 17. in the margent, for, 3. Part, read, 4. Part. et pag. 24. l. 17. for, most of the liberall Arts, read all the liberal Arts.